

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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## My Peace

By Rev. Lee Roberson, D. D.  
Pastor, Highland Park Baptist Church  
President, Tennessee Temple College, Chattanooga, Tennessee

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."—John 14:27.

When Christ was about to leave the world, He made His will. His soul He committed to the Father. His body He bequeathed to Joseph to be decently buried. His clothes fell to the soldiers. His mother He left to the care of John. And to His disciples, "My peace I leave with you."

What gracious things are promised to us in John, chapter 14. First, we have His promise of a home in Heaven: "In my Father's house are many mansions; if it were not so, I would have told you." Secondly, we have a promise of a way to Heaven through Jesus Christ: "I am the way, the truth, and the life; no man cometh unto the Father, but by me." Thirdly, we have the promise of doing greater works than Jesus: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go to my Father."

A fourth promise concerns prayer: "If ye shall ask anything in my name, I will do it." Fifth, He promises to give us the Holy Spirit: "And I will pray the Father and he shall give you another Comforter that he may abide with

you forever." Sixth, we are given His peace: "My peace I leave with you."

Let us remember that this bequest of Jesus is for those who have been saved. First, we must make our peace with God before we can receive the peace of God.

There are three distinct marks of a consecrated Christian:

The first is courage. The message of God to His followers is "Fear not," but this is a day of great fear. We fear men. We fear circumstances. We fear the future. We fear sickness. Some fear growing old. Others fear death. The world is in the grip of fear. But to the child of God whose faith is fixed in the eternal, there should be no fear. Therefore, I say it is a mark of consecration when Christians are courageous.

A second distinguishing characteristic of a consecrated Christian is power. The closer we link ourselves to God, the greater our power. The farther we are from the Lord and His will, the less will be our power. Let us not be deceived. We cannot expect to be Christians of power unless our lives are separated and surrendered. When Simon Peter followed afar off, he was powerless, but when he drew nigh to God and was filled with the Spirit, he had power. When we make a sorry mess of life, the Lord does not

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Dr. Lee Roberson

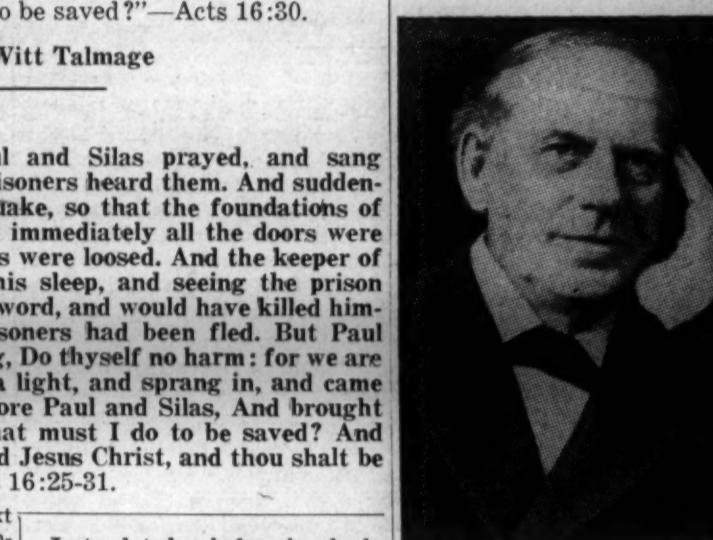
## THE ANXIOUS QUESTION

"Sirs, what must I do to be saved?"—Acts 16:30.

By T. DeWitt Talmage

"And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."—Acts 16:25-31.

See the scene when the text was originally propounded! Incarcerated in a Philippian penitentiary, a place cold, and dark, and damp, and loathsome, and hideous, unilluminated save by the torch of the official who comes to see if they are still alive, are two ministers of Christ, their feet fast in instruments of torture, their shoulders dripping from the stroke of leathern thongs, their mouths hot with thirst, their heads faint because they may not lie down. In a comfortable room of that same building, and amid pleasant surroundings, is a paid officer of the government whose business it is to supervise the prison. It is night, and all is still in the corridors of the dungeon save as some murderer struggles with a horrid dream, or a ruffian turns over in his chains, or there is the cough of a dying consumptive amid the dampness; but suddenly, crash! go the walls. The two men pass out free. The jail-keeper, although familiar with the darkness and the horrors hovering around the dungeon, is startled beyond all bounds, and, flambeau in hand, he rushes through the falling walls, shouting at the top of his voice: "Sirs, what must I do to be saved?"



Dr. T. DeWitt Talmage

I stand today before hundreds, and perhaps thousands, who are asking the same question with more or less earnestness, and I accost you in this crisis of your

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soul with a message from Heaven. There are those in this audience who might be more skillful in argument than I am; there are those here who can dive into deeper depths of science, or have larger knowledge; there are in this audience those before whom I would willingly bow as the inferior to the superior. But I yield to no one in this assemblage in a desire to have all the people saved by the power of an omnipotent Gospel, and with an all-consuming desire that sometimes almost impedes my utterance, I beg you to accept immortal life.

### A Courteous Question

I shall proceed to characterize the question of the agitated jailor.  
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## Out of Touch

Only a smile, yes, only a smile  
That a woman o'erburdened with grief  
Expected from you; 'twould have given relief,  
For her heart ached sore the while;  
But weary and cheerless she went away  
Because as it happened, that very day  
You were "out of touch" with your Lord.

Only a word, yes, only a word,  
That the Spirit's small voice whispered "Speak";  
But the worker passed onward unblessed and weak  
Whom you were meant to have stirred  
To courage, devotion, and love anew,  
Because when the message came to you  
You were "out of touch" with your Lord.

Only a note, yes, only a note  
To a friend in a distant land.  
The Spirit said "Write," but then you had planned  
Some different work, and you thought  
It mattered little. You did not know  
Twould have saved a soul from sin and woe;  
You were "out of touch" with your Lord.

Only a song, yes, only a song  
That the Spirit said "Sing to-night;  
Thy voice is thy Master's by purchased right";  
But you thought, "Mid this motley throng  
I care not to sing of the city of gold"—  
And the heart that your words might have reached  
grew cold;  
You were "out of touch" with your Lord.

Only a day, yes, only a day!  
But oh, can you guess, my friend,  
Where the influence reaches, and where it will end  
Of the hours that you frittered away?  
The Master's command is "Abide in me"  
And fruitless and vain will your service be  
If "out of touch" with your Lord.  
—Jean H. Watson, as printed in *The Northwestern Pilot*

## Water For the Thirsty

By Evangelist John R. Rice, D. D.

(Sermon preached at Sword of the Lord Conference on Revival and Soul Winning, Biloxi, Mississippi, June, 1952.  
Mechanically recorded for THE SWORD OF THE LORD.)

"For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: And they shall spring up as among the grass, as willows by the water courses."—Isa. 44:3, 4.

"For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring." Here the Lord speaks of the fullness of the Spirit as a flood of water.

In John, chapter 4, Jesus offered the woman water at the well of Sychar in Samaria. I am reading verses 14 and 15:

"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw."

Now in John, chapter 7, verses 37 and 38:

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water."

We have here one of the deepest and richest truths of the Scripture. It well could be life-transforming, it well could be the difference between a mediocre, dissatisfied, wearisome life and one full, rounded and happy and full of power for everybody, if we take it to heart. Here the Scripture has a promise. When Jesus died on the cross and one of the soldiers took a spear and thrust it in

His side, there came out blood and water.

For many years I preached on the blood. I have kind of a fetish—I promised God I would preach everything I found in the Bible. One day as I was reading this, the Spirit of God seemed to say, "Are you a modernist? What's wrong with you? You preach on the blood but you don't preach on the water." I said, "Lord, I don't know what the water means, but if You will show me, I will preach on it." I found, as I began to read these Scriptures and others, that when Jesus died on the cross, He not only purchased salvation with His blood, but He purchased the fullness of joy and power for every Christian. The fullness of power is bought for every Christian in the floodtides of the Holy Spirit just the same as salvation from sin.

So many Christians have been to Calvary for the blood but didn't stay for the water. So many

(Continued on page 10)

# DENVER--ROCKY MT. SWORD CONFERENCE NOV. 9-16

**Conservative Baptists and Other Bible-Believing Churches And Preachers in Rocky Mountain Area Unite with Sword of the Lord Conference on Revival and Soul Winning at Beth Eden Baptist Church, at Denver, Colorado, Second Week in November. Speakers Include Drs. Lee Roberson, D. A. (Scotchie) McCall, John R. Rice, Evangelist Ed Nelson and Others**

By the Editor

Dr. Sam Bradford and the large Beth Eden Baptist Church of Denver, Colorado, will be hosts to the Sword of the Lord Conference on Revival and Soul Winning November 9-16. Evangelist Ed Nelson is working hard to promote the conference. Conservative Baptist leaders of that area have been most kind in agreeing to cooperate fully. Other Christian workers from many denominations will attend and take part. We fervently expect and believe that God will give a tremendous blessing and will stir revival fires in all that area.

## A Strong Program Will Tempt People to Drive Hundreds of Miles

It is planned to have three messages each morning beginning at 9:00. There will be two 45-minute periods, then a fifteen-minute intermission, then the big service at 10:45 a.m., with wonderful music and a strong speaker. Each evening at 6:45 there will be an hour's service followed by a fifteen-minute intermission. Then at 8:00 p.m., with fine special music and choir, we will have the climactic message of the day. Afternoons will be given to rest, study, sightseeing, prayer, and to some clinics and forums for ministers.

A very strong program has been arranged. DR. LEE ROBERSON, pastor of the big Highland Park Baptist Church, Chattanooga, Tennessee, with the greatest soul-winning record of any church in the world during the last few years, will be one of the principal speakers. Dr. Roberson in Highland Park Baptist Church, Chattanooga, Tennessee, baptized some 1250 converts in the church, as well as receiving many other members. This dynamic, Spirit-filled man of God, in his early forties, is in greatest demand. He rarely spends over two days in a place because of the tremendous needs of his church and the Tennessee Temple Schools of which he is president. But he will be with us four days, Monday through Thursday, in this great Denver-Rocky Mountain Conference on Revival and Soul Winning. I advise preachers to come hundreds of miles to sit under Dr. Roberson and hear him speak twice daily, hear him answer ministers' questions, tell how to build a great soul-winning church, how to preach for revival, how to conserve the results.

The Tennessee Temple Schools (college, Bible school, and seminary) of which Dr. Roberson is the founder and president, are only six years old, yet last year had over 600 students enrolled. Ninety-five per cent of them go into full-time Christian work. This anointed man of God will make a tremendous impact on the spiritual life of Denver and the Rocky Mountain Area. By all means every Christian leader, pastor, evangelist, and church worker who possibly can, should plan to sit under the transforming ministry of this great soul winner.

DR. D. A. (SCOTCHIE) McCALL was for eleven years the executive secretary and director of evangelism for the board of the Mississippi Baptist Convention. He led some 1500 churches to great triumphs. Gifts to missions and other denominational causes increased to seven times what they were! Soul winning increased to an all-time high. Dr. McCall has been in great demand in denominational programs. He has recently concluded two years in the pastorate of the Tabernacle Baptist Church, now comes to the Sword of the Lord for a nation-wide ministry. For labor, Dr. McCall is a Titan. He is a strong and magnetic leader, a great Bible preacher with conviction and fervor and boldness. He is one of the most radiant Christian personalities we know. He has preached around the world in 35 countries, has gone from Alaska to Argentina in the Americas, owned and flew his own plane, preached 400 times a year, held revivals in state penitentiaries as well as in great churches in many states. Dr. D. A. McCall is the kind of consecrated, premillennial, fundamental, Bible-preaching soul winner who will bless every heart. You will never forget his tremendous message on "Fools, Foxes, and Fancies." You will be blessed by that marvelous message, "A Cry Heard Round the World," which was published in last week's SWORD OF THE LORD. We are so glad this

great preacher, this ardent soul winner, this friend of pastors, this builder-up of the churches can be in Denver to stimulate the work of soul winning in the whole Rocky Mountain area. He will be with us throughout the conference.

## THE SWORD OF THE LORD

EVANGELIST ED NELSON is one of the strongest of our younger evangelists, a man who knows God, knows how to pray, has a deep burden for sinners, has a wise, Spirit-led judgment in dealing with spiritual matters. He will be a great asset to the conference. God has helped him to win so many souls that he will light the fires burning in other hearts, as he has done before.

This editor, JOHN R. RICE, looks forward with great joy to preaching in that conference. God willing, I will be there through the entire conference. I plan to give messages on prayer, the power of the Holy Spirit, hindrances to revival, how to be filled with the Holy Spirit, as well as to give practical help on how to win souls, and how to have revival campaigns.

The detailed program will soon be ready. Other men of God will help us. Dr. Sam Bradford and the strong Beth Eden Baptist Church are most cordial in inviting Bible-believing Christians of every denomination or none to meet with us and seek for the blessing of God, the power of God, the wisdom of God, on our soul-winning labors. Our aim, our prayers, our burden, is to stir revival fires in the hearts of multitudes.

We are going to great expense and trouble to build a great conference. We will soon be preparing folders announcing the conference. We hope to be able to provide bed and meals for pastors who could not otherwise attend.

Will you do your part to see that pastors particularly are encouraged to attend, and that they find it possible to attend this tremendous conference on revival and soul winning, sponsored by THE SWORD OF THE LORD, with Roberson, McCall, Nelson, Rice, and others speaking, November 9-16? For further information write Evangelist John R. Rice, Sword of the Lord, Wheaton, Illinois.



Dr. John R. Rice



Dr. Lee Roberson



Dr. D. A. McCall

## My Peace

(Continued from page 1)

tell us to try harder, for this in itself would drive us to despair. But the heavenly Father says, "Draw close to Me and My strength will be yours." Paul said, "I can do all things through Christ which strengtheneth me." Christ pours power into us when we are near to Him.

A third mark of consecration in the Christian life is peace. Some Christians are as serene and peaceful as our Lord. This is because they have received His peace. They have taken it by faith. They have said goodbye to worry and concern. They have learned how to live in the midst of an angry world, but still retain an inner peace.

My friend, is this not the thing we all need so much? Then let us listen to the Saviour who said, "My peace I give unto you."

Underscore the words, "*My peace.*" The peace that Jesus had is our peace through His gift. The disciples were often troubled, but Jesus was always peaceful and serene. On the sea of Galilee, when the storm was raging, they were afraid, but Jesus said, "Fear not; peace be still." When the mob cried, "Crucify! Crucify!" the disciples fled away, but Jesus stood still in perfect peace. Surely this is the peace that we need and we want.

What was the peace of Christ which He gives to us?

### I. It Was The Peace Of Assurance

Jesus knew that He was God's Son. There was no doubt about this; therefore, He had great peace in His heart. In John 14:20, He said, "I am in my Father and ye in me, and I in you." Again and again He spoke of His Father. There was complete assurance on the part of Jesus that God was His Father.

The peace of assurance can be ours too. We can know that we are saved. We can know that we are in the family of God, that God is our Father, Christ our Saviour and Elder Brother. If you have received Jesus as your Saviour, you have the promise of God that you are saved. Any doubts about your salvation cast reflections upon God Himself. Years ago, Dr. J. Wilbur Chapman went to Mr. Moody and said that he was having serious doubts about his salvation. He said, "I do not

have the assurance that I am saved." Mr. Moody tried to help him, but could not until he bluntly said, "Mr. Chapman, whom are you doubting?" Dr. Chapman saw that he was doubting God, and from that day he stopped this unintentional sin.

Oh, friend, we may have our good days and our bad days, but God is ever the same. And if our faith is in Him, we can be assured that all is well with our souls. Assurance of salvation will give us peace as we contemplate death or the second coming of our Lord. Many people fear death. Many do not enjoy sermons on the imminent return of Jesus, for they are conscious of an unreadiness. But when we are ready, we will not be afraid.

The story is told that back in 1833 there was a great meteor shower. There lived a boy by the name of Sandy—he was small, not too bright, but filled with faith in God. On the night when it seemed that every star was falling from the heavens, people were alarmed and crying, thinking that the final day of doom had come. Sandy's mother was frightened also, and she aroused him from his sleep, saying, "Sandy, Sandy, get up, will you? The day of judgment has come!" Instantly the boy was alive to the call, and was on his feet shouting, "Glory to God! I am ready!"

Assurance of salvation will also qualify us to help others. If we are doubters, we cannot help those who are lost. We must have a firm hold upon our own salvation before we can help someone else.

There is wonderful peace in knowing that you are saved. Jesus knew that He was God's Son. We, too, can know that we are the children of God by faith in Christ. "To as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

### II. Jesus Had The Peace That Comes From Unlimited Resources

There was no worry or concern in the Saviour's heart about spiritual or material resources. He knew that the wealth of Heaven belonged to Him. He knew that the power of God was His; therefore, He was serene and untroubled.

Most of us have spent troubled hours thinking about our depleted

## A Special Note!

A few whose subscriptions expired earlier this year are still receiving the SWORD OF THE LORD, although they have not yet renewed. Now these names must be removed from our active files, unless we hear from you. We urge you to rush your renewal subscription back to us so you will not miss an issue. Do it now!

resources. Sometimes we have recognized that our spiritual resources were small because we were not trusting sufficiently in God. We realized our weakness, spiritually as we faced the duties of life.

Ofttimes we have been troubled about our inadequate material resources. We worry about making ends meet—about getting by. In our worry we further weaken ourselves. We become faithless Christians. We ignore every promise of God's Word.

Jesus knew that He had unlimited resources. From the world's standpoint, He seemed exceedingly poor, but He knew the golden streets of Heaven belonged to Him. The cattle upon a thousand hills were His. The worlds and all that were in them were recorded in His name.

If Christ is your Saviour, then you, too, have unlimited resources. Paul said, "But my God shall supply all your need according to his riches in glory by Christ Jesus."

Have faith in God. He is able to supply every need of life. Jesus said, "My peace I give unto you." Take this peace of Christ about your daily needs.

### III. Jesus Had The Peace Which Comes From Unbroken Fellowship With God

One thing breaks fellowship with God: SIN. Christ did no sin; therefore, His fellowship was never broken. He was always at one with the Father.

If you would have the peace of God in your hearts, then the line between you and Heaven must be kept intact. When sin enters in, fellowship is broken and peace is gone.

The heart of Jesus was clean. There were no memories of sin to mar His thoughts. He did not have to hear a prophet stand before Him and say, "Thou art the man," as did David. Christ was always able to talk to the Father in unbroken fellowship because of His sinless, pure life.

What terrible things sin does in our lives.

1. It keeps us from prayer. It not alone keeps us from prayer, but makes it impossible for God to answer our prayers when we sin. "If I regard iniquity in my heart, the Lord will not hear me."

2. Sin shuts us off from the Book. The Bible is still in our possession, but we do not read it and love it and meditate upon its pages when fellowship with God is broken through sin.

The Bible is as a mirror, and when the flesh is ruling, we sometimes rebel at seeing ourselves as we are.

3. Sin destroys peace. Sin is as a cancer. It is like a throbbing nerve that does not let us rest. But think of the joy and peace that we have when we have fellowship with God.

Christ is offering His peace to you tonight. Will you accept it? We have mentioned three conditions for having His peace. First, if you are trusting Christ, be assured of your salvation. Secondly, trust in the Lord to supply all of your needs. Third, keep an unbroken fellowship with the Father. If this is not done, there can be no peace.

(From the book, *Tabernacle Revival Sermons*, by Dr. Lee Roberson. Used by permission.)

AMERICA'S OUTSTANDING REVIVAL WEEKLY

EVANGELIST JOHN R. RICE, D.D., LITT.D. Editor and Publisher  
EVANGELIST BILL RICE, Associate Editor  
GRACE RICE MACMULLEN, Circulation Manager

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## Enlargement Program

### Sword of the Lord Foundation

### HOW YOU CAN HELP

This inter-denominational, nonprofit Christian corporation, chartered under the laws of Illinois, Dr. John R. Rice, president, publishes THE SWORD OF THE LORD, publishes the best Christian books, promotes the Sword Book Club, the Sword Free Literature program distributing soul-saving literature around the world, promotes evangelism through a staff of consecrated, Spirit-filled evangelists, through conferences on revival and soul winning, and through constant publicity.

Here are Sword of the Lord plans for enlargement for which we earnestly request the prayers and help of God's Bible-believing people who are interested in soul winning, in a revival of Bible Christianity and in constant defense of and preaching of the fundamentals of the faith everywhere.

### It Is Essential That We Have A Great Enlargement In Property

First, the Sword of the Lord Foundation needs a new building. Our building in Wheaton, Illinois, three stories, some sixty by seventy-six feet, is now jammed with more than fifty workers. The building, originally a big brick warehouse now converted into offices for the Sword, is now uncomfortably full and is totally inadequate for the future. The building needed probably ought to cost, with lot, \$250,000.

Also, we seriously need to raise adequate capital investment so we can pay off the borrowed capital we are now using.

Then we ought to raise money for greatly-needed printing and book-binding machinery. Our books are now printed and bound by contract, except a few small pamphlets which we have done. We could save much money in our own plant. We should probably raise in the next few years some \$200,000 for capital investment.



This is about how crowded we are in  
Sword of the Lord building

Will You Help the Sword of the Lord Foundation In Its Great Enlargement Program?  
Write John R. Rice, president, Sword of the Lord Foundation, Wheaton, Illinois.

### A Preacher Revived

We believe readers of THE SWORD will enjoy the following letter which tells of much blessing.

"Dear Dr. Rice:

"I would just like to let you know how much we thank the Lord for the abiding effects of your evangelistic campaign here in Saint John during 1951. Though I was not a pastor here at that time, we knew of the meetings and were praying with you for real revival. Now a special item of rejoicing to me: Just two evenings ago, a young Baptist preacher stopped in for our evening evangelistic service. After-

ward he told me of his experience. He had attended a university with modernistic teaching and worldly standards of conduct. Though he came from a real evangelical church, the atmosphere was deadening to him. When his first summer of full-time ministry was completed, he left the pulpit and said to himself, 'The longer the time before I ever set foot in the pulpit again, the better it will be.' From there he went into social work. Then he said, 'But, praise the Lord, He sent Dr. Rice here to St. John last year. God spoke to my heart, convicted me of my worldliness, made my heart right and put me back to preaching the gospel.' That young man is winning souls, Dr. Rice. He is digesting THE SWORD OF THE LORD each week. And he is all-out and clean-cut on the standards of the Christian life. Again, I say, thank God for your fearless ministry of the Word here. Its effects will only be fully known in eternity.

"God is blessing His Word here. We are having a taste of revival. Several church members have been saved. Others are under conviction. THE SWORD OF THE LORD is bringing its message to several of our families now. I only wish it was in every home. It has been a marvelous blessing to me for eight years, since I first came in contact with it while a student at Bob Jones College, in Cleveland, Tennessee. I would like to put it in every one of my homes on a trial basis, but the cost of so doing is prohibitive on a pastor's income. Do you not have some scheme whereby subscriptions could be entered for say two or three months? If that were possible, I could put it in several homes from month to month and trust that after that experience with it, they would subscribe to it themselves.

"Your book, *Seven Secrets of a Happy, Prosperous Christian Life*, is fine. Please forward me fifteen copies at once. I plan to give a copy to each of the new converts and study it with them. Its teaching should help ground them in their new-found faith.

"Yours in His service,"  
(Signed) Maurice Fletcher

### The Editor Draws Some Lessons

Several lessons come to mind from that very encouraging letter printed above.

First of all, THE SWORD OF THE LORD should be sent to every young minister and ministerial student. It will save many a man from going all-out for modernism. It will save many a man from worldliness. It will give the heart revival, which a preacher must have to do effective preaching. Many would do well to see that ministers and ministerial students get THE SWORD OF THE LORD.

The second lesson is that nearly every pastor who really tries can get THE SWORD OF THE LORD sent to every home of the resident members. Sometimes a trial subscription for each family can be entered to be paid for by those who care. We will help by making as reasonable an offer as we can for trial subscriptions for a whole church membership, that is, for the resident families. Or the matter may be taken up in a board meeting and perhaps the board would agree to put THE SWORD OF THE LORD in the budget for resident families. We do not believe that any church can spend money that will do more good and bring more fruit than to send THE SWORD OF THE LORD to every family in the church.

Or the pastor can get some sample copies of THE SWORD, pass them out in the regular services, and then appoint some member to pass out envelopes or cards and get subscriptions in the service or at the close of the service. Sometimes one or two good men in the church will be glad to pay for subscriptions for church families. This good pastor in St. John is right in wanting every home in his church to receive THE SWORD OF THE LORD.

A third very strong impression which comes to me from the remarkable letter above is the work that Bob Jones University is doing.

### "What Must I Do To Be Saved?" to Director of G. I. Gospel Hour, Tokyo

Tokyo, Japan  
January 11, 1952

Dr. John R. Rice  
Wheaton, Illinois

"Dear Brother Rice:

"It has been some months since last I wrote to you, although you are in my prayers as the Lord lays it upon my heart.

"This is to request that you, if possible, send us perhaps one thousand more of your booklets, 'What Must I Do to Be Saved?' As director of the Tokyo G. I. Gospel Hour, I shall try to put them where they will be effective in proclaiming the unsearchable riches of Christ. Here is how I distributed the last thousand you so graciously provided: about half were mailed to servicemen, as the best of a packet of tracts. Many went to Korea, more to Japan, and some to the states and outlying islands. I know definitely that souls received our wonderful Lord on this account. The rest were left at our Gospel Hour tract table, or distributed among the combat-wounded in hospitals here in Japan. A few I gave to Chaplain Robert Rayburn to distribute among the paratroopers.

"I have found that a wonderful follow-up to those who accept the Lord Jesus Christ as Saviour is to have THE SWORD OF THE LORD sent to them, as I have done in quite a few cases. THE SWORD is by far the most economical 'tract club' that I know of.

"I expect to return to the States in about six months, if the Lord tarries. One of the things to which I look forward is the hope of meeting you and fellowshipping with you personally, since I shall be for a while in nearby Glen Ellyn, Illinois.

"You will be happy to know that in the past year the G. I. Gospel Hour has grown, that hundreds have professed to receive the Lord as Saviour and that testimonies each week reveal that souls were saved here. We are packed out, and often have men standing in the aisles. We get the best speakers, among them men like Bob Jones, Sr., Jack Wyrton, and many faithful but lesser-known missionaries.

"In closing, let me express to you our thanks for your own help and your own assistance in souls won at the G. I. Gospel Hour. May God give you strength equal to all the tasks He sees fit to lay upon you.

"In His abiding love,"  
(Signed) Ronald L. Birchard

ing in training preachers. All over the United States and in Canada, thank God, there are preachers nobly filling the pulpits who have a good knowledge of the Word of God, who learned to preach, who learned the practical Christian life, who got training in speech and personality and leadership, at Bob Jones University, or at Bob Jones College before it became a university and moved to Greenville, South Carolina. I know many of these ministerial students. They are in demand. They will do a good work for God. They put soul winning first.

I feel impressed that Christian people everywhere when looking for a pastor would do well to secure a preacher trained at Bob Jones University. And I feel that the ministerial students who make successful pastors and evangelists and missionaries would do well to take training at this great inter-denominational Christian university, Bob Jones University at Greenville, South Carolina.

If a pastor or church officers wish to see that THE SWORD OF THE LORD is put in every home of its church members, we will be glad to cooperate. If the pastor personally requests it, we will send sample copies of THE SWORD and subscription envelopes. But make the request very definite and do not waste the material. If we can help, let us know. Write to the Sword of the Lord, Wheaton, Illinois.



Sword of the Lord Building bursting at the seams

### We Plan to Raise the Circulation to "The Sword of the Lord" to 250,000 Paid Subscriptions Within Five Years, and Eventually to 1 Million Paid Subscriptions

Here is what friends can do.

1. Pay for subscriptions for retired ministers, pastors of small churches, missionaries, both home and foreign, native workers in many countries who read English, pastors in countries where money may not be sent for subscriptions, and for others who could get THE SWORD OF THE LORD through our Missionary and Minister's Subscription Fund. Through this means subscriptions have been furnished for over 1,500 missionaries, for our nearly 1,000 native pastors in Japan, for missionaries of the Sunday School Union, for many rural pastors, for ministerial students, for pastors in many countries who cannot send money for subscriptions. Here is one of the best investments one can make of the Lord's money, we believe, and will result in tremendous influence for good. We ought to make it so every Gospel preacher in the world who wants THE SWORD OF THE LORD can have it. Help our Missionary and Minister's Subscription Fund.

2. See that your own loved ones and friends, the new converts of your church, the Sunday School teachers in your Sunday School, your church officials, your pastor, get THE SWORD OF THE LORD.

3. Help get THE SWORD OF THE LORD to the entire resident membership of your church. Where churches officially undertake to pay for THE SWORD OF THE LORD for every resident family of their church membership, they may have these subscriptions at \$1.20 per family a year, and if necessary may pay ten cents per family per month where the church official takes the responsibility.

A Sunday School class or missionary society or men's brotherhood of a church may take the financial responsibility for sending THE SWORD OF THE LORD to every family in the church.

For this cause we believe that Christians may properly spend part of their tithes and offerings, and that it will result in the greatest spiritual prosperity for the local church.

Or pastors or Sunday School workers or others may adopt our Sunday School Library Plan. For every \$10 worth of subscriptions at the regular price of \$2 per year (\$2.50 per year in Canada and foreign countries), we will furnish for the pastor's library or the Sunday School or church library \$5 worth of the best Christian books, your choice from our catalog. Thus the pastor's library or the Sunday School or church library can be built up while subscriptions are promoted among the congregation until practically the entire church membership receives THE SWORD OF THE LORD, and the tremendous emphasis for revival and holy living and soul winning blesses the whole congregation.

### HOW FRIENDS MAY HELP

1. Many ought to make outright gifts and some of them ought to be large gifts to the Sword of the Lord Foundation. Such gifts are deductible from taxable income since the federal government recognizes the Sword of the Lord Foundation as a nonprofit corporation. Christians may give as much as fifteen per cent of their income and deduct it from reported taxable income. Business corporations could give to the Sword of the Lord and save most of what they give in excess profit taxes.

2. Many should buy annuities from the Sword of the Lord Foundation. In that case, the person investing in the Sword of the Lord Foundation would get regular payments of considerably higher interest than would otherwise be possible, and upon his death the money would go entirely to the Sword of the Lord Foundation. An annuity plan is often the best way a Christian man or woman can live comfortably on invested funds, since an annuity in the Sword of the Lord would pay so much better annual return than money invested in government bonds, or in savings and loan associations, or in the usual investments.

3. Many Christians should put the Sword of the Lord Foundation in their wills. Why not see that, upon your death, some of your property is turned over to the Sword of the Lord Foundation for use in this soul-winning work for God? We will gladly answer questions, or send suggested forms for bequests, if you ask for them.

# A REWARD FOR Jerry



by  
GRACE RICE MacMULLEN

## CHAPTER I

A Thrilling Adventure Story to be Continued  
Weekly in "THE SWORD OF THE LORD"

Jam, peanut butter, pickles, apple, banana, and a loaf of bread—Jerry balanced them expertly as he slammed the refrigerator door with his knee. Just as he reached the kitchen table the apple fell off and rolled under the table . . . but that didn't disturb Jerry in the least. One wipe of a sleeve and it was as good as new. He took a huge bite to prove it, then set about making a sandwich, in a business-like manner. Jerry's mind wasn't on the sandwich, though. While his hands were busy, his mind was also busy with plans for spending this bright May Saturday.

Jerry was eleven, with black curly hair and brown eyes. He wasn't big and he wasn't little, just middle-sized. He went to Whittenburg Grade School and school wasn't so bad—but Jerry lived for Saturdays, as any sensible boy would, when he could do what he wanted to. Now that it was warming up, Saturdays would be more fun than ever.

"Could go swimming," Jerry thought, "only Mom said not to. Good night, I don't know why not! Just 'cause it's too cold for her, that's no sign Hurry and I couldn't have lots of fun!"

Two bites left half a sandwich where there had been a whole one, and Jerry was thoughtfully eyeing the Sunday cake his mother had just made, when a sound like a hurricane came from the front porch. Any grown-up would have jumped a mile, then run for cover, but a hurricane was nothing new to Jerry. His best friend, red-headed Timothy Watson, was called "Hurricane" (Hurry for short, they always explained) with reason. Wherever Hurry went—although he was about three inches shorter than Jerry and much lighter—he made an impression. Things crashed and fell loudly when Hurry went through a room; chairs were pushed and broken and smashed. Hurry didn't intend to spread destruction, however; he was just always in a hurry, and objects always got in his way.

"I'm in the kitchen," Jerry yelled.

"That ole porch furniture—turns over if you just look at it," muttered Hurry as he pushed through the kitchen door, leaving it swinging wildly. "Hey, Jerry—what're we going to do today?"

"Mom wants the lawn mowed—but I guess that can wait a while. What's on your mind?"

"I thought maybe we could go swimming, Jerry. Had you thought of that?"

"Aw, I dunno if I want to go swimming." (Jerry liked to make his own decisions.) "It's a little cold for swimming, isn't it?" He managed to shiver a little.

"Cold? For girls, I guess. It sure isn't too cold for me."

"I guess it isn't too cold for me, either—I just thought maybe—Say! I know what, Hurry. Let's build a clubhouse!"

"What do we want with a clubhouse?" Hurry swallowed the last of the banana and continued. "Can't swim in a clubhouse—nor play ball, neither."

"Course not, Hurry, but there's lots of things you can do in a clubhouse."

Hurry was skeptical. "Like which?"

"Like . . . well, like hold meetings, for instance, and plan things, and—oh, all sorts of things!" Jerry tried to show an enthusiasm he no longer felt toward the whole project.

"Huh—doesn't sound like much fun to me. Besides, where'd we build a clubhouse?"

"Oh, I don't know. That was what they did in a story I read the other day, and it sounded like fun."

"My goodness, Jerry—you have to be reasonable! In the story they had some lumber, didn't they?"

"Yeah."

"Well, we haven't. We haven't even got a place to build a clubhouse. No, sir, I figure the thing for us to do is go swimming. Come on, let's do!"

"Well, I might want to go swimming," Jerry considered. "I just haven't decided yet."

"Tell you what; you can decide as we're walking down toward the dam. C'mon!"

And the restless Hurricane, having stood still as long as he could stand it, darted toward the back door.

"Well, good night!" Jerry muttered helplessly, as he fell in behind.

"Race you to the old willow," Hurricane challenged, and Jerry broke into a run. By the time they reached the willow tree they were panting, and the sun felt hot and good on their backs. It was a beautiful day—no question about it. Jerry felt a little funny inside. He kept remembering what Mom had said about not swimming until it warmed up some more. But he hadn't really decided to go swimming yet, he told his conscience—and even if he did, Mom just didn't realize how warm it was. Might as well make up his mind to enjoy it, anyway.

Suddenly he realized Hurry was yelling at him—from a log placed like a bridge across the river.

"Hey, Jerry, look! How do you reckon this log got here?"

"Don't know, Hurry. Is it strong enough to hold us both?"

"Sure it is. Come on out—Careful right there at the edge, though."

Jerry tested the log with his toe . . . and it wiggled alarmingly. "Maybe I'd better not, Hurry. It doesn't look very strong to me."

"Jerry Thomas—are you going to be a sissy?"

That was enough for Jerry. After all, a fellow couldn't be a sissy! He didn't stop to think after that—just went right out on the log. Fortunately it did hold him. It wobbled a little when he stepped on it, but after the first step it seemed strong enough. It was really fun—he felt sort of like the tight-rope walker in the circus as he held out his arms for balance and placed one foot carefully in front of the other. He made a game of it, counting the steps out to the center where Hurry was.

A sudden lurch of the log told him that Hurry, impatient with his slow progress, was jumping up and down to hurry him along.

"Hurry! Cut it out! You'll make me . . ."

Whatever Jerry had been going to say was taken right out of his mouth by a wave of brown mud-

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dy water, and the sentence ended with a splash for an exclamation mark. The water was shallow and after a brief struggle Jerry came up, spitting and splashing and shaking his head like a wet shaggy dog.

"Aw, Jerry, I'm sorry. I didn't intend to knock you off—I was just going to bounce a little."

Jerry shivered. "Whoosh! That's all right, Hurry. I know you didn't mean to do it. Well, give me a hand, will you?"

"Sure. Maybe you'd better wade over to this bank, Jerry."

"This water's c-c-colder than it looks, Hurry, believe me! Especially when you go in so quick!"

"That's just because you're not used to it, Jerry."

"Maybe so." Jerry wrung about a gallon of water from his clothes just by smoothing his hand over his shirt and trousers. "Might as well go swimming now, Hurry. I'm soaked to the skin!"

"O. K. The big hole is just around the next bend . . . if we run it'll keep you from getting too cold, maybe."

Just then they heard steps and looked up to see Mike Spann, the scoutmaster, grinning at them.

"Hello, boys. Jerry, aren't you rushing the swimming season a little?"

Jerry looked a little embarrassed, but since Hurry didn't say anything he explained, "Hurry and I were standing on that log and we had a little accident, I guess you'd call it. Anyway, I landed in the water."

Mr. Spann looked a little concerned. "Aren't you afraid you'll catch cold, Jerry? Better come up to the Scout cabin and let me wrap you in a blanket till your clothes dry."

"We're going swimming up by the dam, Mr. Spann. He won't get cold," Hurry interrupted.

Mr. Spann still looked rather stern, and Jerry wondered if he had guessed what Jerry's mother had told him about going swimming. "Well, that's up to you, of course. It is quite cool, still, and I hope you'll be careful if you swim up there. The river bed is changing, and the current is funny this time of year."

"We'll be careful, Mr. Spann," Jerry said with an assurance he didn't feel. He still felt as though Mr. Spann knew what Mom had said, and didn't want him to go swimming.

"Bye, Mr. Spann—see you Thursday," Hurry said jauntily. "C'mon, Jerry, before you freeze to death!"

Hurry seemed glad to get away from Mr. Spann, even though he was one of their best friends, and it was strange to Jerry but he felt relieved, himself, when they were around the bend and couldn't see the tall scoutmaster any longer. In another minute trousers and shirts had been left on the bank. Jerry did feel better after they got in the water, and he and Hurry had so much fun playing water tag he almost forgot what Mom had said that morning. Hurry was beginning to get tired from all the running and swimming they had done, so the tag game petered out. Hurry was floating leisurely near the shore when Jerry remembered the "dunking" he had gotten when Hurry bounced him off the log. "Serve him right if I just held him under," he thought.

Two strokes brought Jerry to Hurry's head, and he was under water before he had time even to look surprised. Jerry grinned, saying to himself, "And that for ducking me!" Hurry grew so still Jerry decided he must be up to something, so he let go and swam quickly away. There was no move-

## Noteworthy NEWS Notes

At the completion of its ninth year, Grace Bible Institute graduated 52 seniors from their enrollment of 316. Rev. H. D. Burkholder, president of the institute, gave the Baccalaureate sermon, "Chosen to be Sent." Dr. Paul Bauman, vice-president of Grace Theological Seminary, was the speaker at the graduation exercises.

Dr. Robert McQuilkin, President of Columbia Bible College, will be the speaker at the November Victorious Life Conference in the Tenth Anniversary year.

\* \* \*

Edman Article to be Printed

In Tract Form

The Faith Prayer and Tract League of Grand Rapids, Michigan, have been granted permission to publish in tract form the baccalaureate address of 1950 given by Dr. V. Raymond Edman, president of Wheaton college, Wheaton, Illinois.

The article appeared in the

July, 1951 issue of the Christian

ment in the spot he had left, and just then out of the corner of his eye Jerry saw Hurry come up out of the water about ten feet away.

"I'll get you now," Hurry shouted, from the bank, and dived in head first.

Jerry's mind told him to say, "Look out for rocks!" but his tongue didn't have time to make the words before Hurry splashed into the water. A sudden alarm went through Jerry. Instead of striking out swimming as he always did, Hurry lurched crazily and then flopped over. The water rippled over him but there wasn't a movement of the floating red-headed figure. By the time Jerry reached Hurry he realized he was in serious trouble. With quick strokes he pulled his friend to the shore, stretched him out on the ground, and felt for the pulse in his wrist. Jerry's own heart was beating loudly enough, but so far as he could tell there was no pulse at all in Hurry's limp arm.

\* \* \*

### CIM Adopts New Name

(E/P) China Inland Mission, which now finds it necessary to operate in fields entirely exterior to continental China has modified its name by the addition of the words "Overseas Missionary Fellowship." Its monthly magazine, formerly known as *China's Millions*, is now called *The Millions*. Today this missionary organization, founded by J. Hudson Taylor, operates in East Asia among the millions of Japan, Hong Kong, Formosa, Thailand, the Philippines, Malaya, and Indonesia.

## Dr. Bob Jones Says:

A few days ago we had a letter from a good orthodox pastor of a church in the East. The church is sound in its doctrine and spiritual in its approach. The pastor wrote:

"You will be glad to know that the four young folks from our church who are in your school are living evidence that Bob Jones University is doing business for the Lord. On behalf of the church and the pastor and the parents of these young people, I wish to thank you for the fine Christian training they are receiving."

We have had more letters of this kind in the last weeks than we have ever had in any similar period of time in the history of the school. Surely God is with Bob Jones University and the special type of Christian emphasis it is giving. God seems to have put on our hearts a prayer burden. We are asking Christians everywhere to join us in prayer that this Christian university may keep on keeping on in its emphasis on evangelism and soul winning and also keep its practical approach to the peculiar problems of young people in this day. Young people are facing tremendous temptations and are fighting such difficult battles.

Somewhat we are not greatly concerned about the academic standards of Bob Jones University. We know that these academic standards will be maintained. The problem of the present is the problem that Christian leaders have faced through the years. It is so easy to get off pitch spiritually. We know this as Christian workers. The executives in Bob Jones University are far more

concerned about the spiritual life and testimony of Bob Jones University than they are about the academic standards. If the spiritual emphasis is right, the academic standards will be the best it is possible for the school to maintain. When the first emphasis is on the spiritual, everything will take its proper place. God helping us, we are going to keep Bob Jones University true to the Lord and true to the purpose for which He called it into existence; so please pray for us.

Now, having said this, let me request all of you Christian friends who have invested some money in the Bob Jones University Student Loan Endowment and Missionary Fund to make another contribution before the summer is over. How about doing it right away? We are again appealing to you who have not yet made a financial investment to this fund to make an investment this summer. Remember, we have on a drive to get \$1,000,000 for the Student Loan Endowment Fund, and remember that we are now putting 50 per cent of all the money that is sent in, unless it is definitely earmarked just for the Student Loan Endowment Fund, into the mission fund to get the Gospel out on the mission fields. We shall be very happy to hear from you, and we hope you will make a financial investment; but remember, whether you can make a financial investment or not, we are asking you to pray for us.

BOB JONES, Founder  
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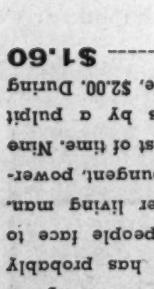
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# HERESIES EXPOSED

ATHEISM  
AGNOSTICISM  
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REGENERATION  
EVOLUTION  
FREEMASONRY  
ROMAN CATHOLICISM  
JEHOVAH'S WITNESSES  
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Compiled by Wm. C. Irvine

## Atheism, The Enemy of Civilization

By Dr. W. B. Riley

The subject, "Atheism, the Enemy of Civilization," is an affront, but it states a fact. Infidelity is uniformly egotistical and readily imagines it is the friend of all that is good. It shall be our purpose to show that historically the exact opposite is true. It is as perfectly the enemy of man and the foe of civilization as it is the opponent of God. The sacred Scriptures are in this matter, as in all others, the last word (Ps. 14:1), "The fool hath said in his heart, There is no God. They are corrupt, that have done abominable works, there is none that doeth good." History has provided thousands of illustrations of this divinely inspired assertion.

### Atheism is the Enemy of Science

This statement runs counter to the boasted claim of infidelity. Unbelievers have ever been enamored of the notion that they are scholarly and even scientific. Their boasts in this matter are to be found upon every page emanating from their pens, and heard in every hall where one of their representatives secures an audience; but in spite of all that, we propose to state clearly and prove

abundantly the exact opposite.

The discoveries of science clearly indicate the existence of God. If it be true as Professor Leuba, of Bryn Mawr, contends, that the majority of teachers of science of America are infidels, that is only proof of their superficiality and incompetence. It is not science that has made them so, but rather "a pseudo-science"—evolution; and a false science always makes for unbelief, while a true one eventuates in faith. The outstand-

ing experts in the established sciences of mathematics and astronomy have been outstanding believers, while the representatives of the Darwin speculation have just as unanimously been atheists, agnostics and skeptics of all sorts.

In the very nature of the case, a study of the works of God impresses one with His personality, power, wisdom, infinity and from the least speck of material existence to the infinity of the universe, all unite in declaring both His greatness and His glory.

Man used to talk of monads and imagined that they were the smallest particle of matter; such language is now out of date. The monad, so it is claimed, is a world of molecules. The ancient philosopher Giordano Bruno conversed of these as eternal, and declared each of them a microcosm or mirror of the Deity. Leibnitz regarded the monads as non-spatial units, each one representing the same universe, but presenting that universe from a different point of view, and each attaining its activities through the will of God. There was a time when biology thought of a monad as a simple single-celled organism; that time is past. A molecule was discovered; it was so small that men declared it the smallest part of a substance that could exist separately and still retain its composition and proportion; the smallest combination of atoms that would form a given chemical compound. But alas for the recent deliverances and instability of so-called science! We are now told that each molecule contains 740 electrons, and no man knows what will be the next deliverance upon this subject. It is evident, however, that the complexity of the simplest things is past the imagination of man.

When you rise in the scale of existences and consequently advance in the study of science, you come across the most mysterious secrets in the natural world—secrets so illusive that as yet the mind of the modern man has utterly failed to uncover them. But a few days since the Associated Press carried "For Science Service" an article proving the discovery of heatless light. This suggestion is based on the fact that low forms of life have been found to generate heatless light. The bacteria and fungi that cause rotten wood to glow in the dark, and the mysterious firefly that can, with a wilful or automatic motion in his body, emit a heatless light out of all proportion to the best that man's devices have ever approached; these bugs and bacteria becoming, as the article stated, at once the admiration and despair of scientists, but clearly indicating the acceptance of a mind infinitely above that of man. Man's invention of light involves a slow combustion and always generates heat; not so with the light of the bacteria and the bug; and to date that secret is with God.

God's work, in its simplest form, exceeds the understanding of man, and our amazement grows as we acquire additional knowledge.

The Psalmist said of his body, "I am fearfully and wonderfully made: marvellous are Thy works. My substance was not hid from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in Thy Book all my members were written, which in continuance were fashioned, when as yet there was none of them" (Ps. 139: 14-16).

In order to impress this truth one needs only to study physiology a little.

I don't know that I shall even attempt to talk to you about the intricacies and efficiencies of the human eye. I will leave to others the detailed description of its lenses, the intricacies of its muscles, the delicacy and efficiency of its nerves. The eye constantly baffles the imagination and justifies Darwin's statement, "To suppose that the eye with all its illusive contrivances for adjusting the focuses to different distances and admitting different amounts of light, could be formed by natural means, fails in the highest degree. But when it is all analyzed and the mind comes as near compre-

hending it as the human mind can, one simply stands amazed at the minutest evidences of the Divine, in the eye, and the proposition of an infinity fixed greater credit to the same."

But the eye is not alone. Let some physician tell you of the 600 muscles in the human body, the one thousand miles of blood-vessels in the human body, the 550 main arteries of the human body, or let him place before you the fact that 1,500,000 sweat-glands spread out on the surface of the same, or that the lungs are composed of 7,700,000 cells, or that in the 70 years of human life the heart has struck 2,500,000,000 beats and has lifted by its throbs a load of 500,000 tons of blood; and if this does not bewilder you, then let him add that the nervous system, controlled by the brain, has three trillion nerve cells, while the blood itself is made up of thirty million white corpuscles and one hundred trillion native red ones," and you will be ready to throw up your hands in despair in comprehension of your physical self. And yet, with such an intricate machine, completed perfectly, set in operation, apart from accidents and incidents of danger, known to function from 70 years, the natural limit of a person's life, to 969 years, the longest on record, and who will say that there was no intelligent designer for this competent machine?

But if the study of physiology does not suffice to impress one with all the wisdom and power of an infinite God, then let him lift his face to the heavens above and the stars will speak; and when he has been told that the moon is 240,000 miles removed from the earth and that the sun is more than 90,000,000 miles distant, he will begin to think in terms of space, and then he learns that the sun is, in science, more than a million times as large as our earth.

It is only unused light that leads to spiritual darkness. The naturalist who does not find God in the universe has utterly failed to correctly interpret anything in it, from its greatest central sun to its most insignificant bacteria. To go back to the text, Paul tells us exactly how the process is accomplished. "The invisible things of Him (namely, His wisdom, power, beauty, and grace), from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." And then he tells us how it came about that they failed to so connect the two as to create in their own hearts faith; and he indicts them with moral deficiency, saying:

"When they knew God, they glorified Him not as God, neither were they thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things" (Rom. 1: 21-23).

It would be difficult, indeed, to see in all literature any more accurate description of the degenerating effects of Darwinism than the apostle here pens. For inanity, could anything surpass the combination of infidelity and the acquisition of learning?

Only men whose imaginations are wild and whose foolish hearts are darkened and whose egotism has puffed them up, could ever come to the conclusion of atheism. The portrait shown is impressed in the following words:

*There is no God, the fool in secret said;*

*There is no God that rules o'er earth or sky.*

*Tear off the band that binds the wretch's head,*

*That God may burst upon his faithless eye!*

*Is there no God?—The stars in myriads spread,*

*If he looks up, the blasphemy deny;*

*While his own features, in the mirror read,*

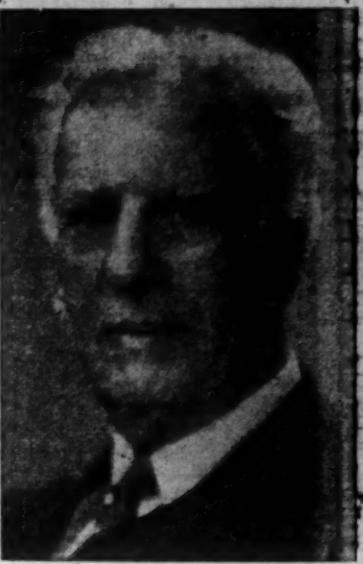
*Reflect the image of Divinity.*

*Is there no God?—The stream*

*that silver flows,*

*The air he breathes, the ground*

*he treads, the trees,*



Dr. W. B. Riley

*The flowers, the grass, the sands, each wind that blows, All speak of God; throughout, one voice agrees, And, eloquent, His dread existence shows;*

*Blind to thyself, ah! see Him, fool, in these!*

It is only false science that leads to the bestial philosophy of infidelity. Darwinism has never done anything else. Its history of 3,000 years since the days of the Greek philosophers and down to its most modern revival, first by Erasmus Darwin, and later by his grandson, Charles, has accomplished no better ends. Never, in the history of man, has it made one colossal character or eventuated in a single outstanding discoverer of nature's secrets. The established sciences were found out and proved to the satisfaction of the public by believing men. The histories of these individuals are an open page. They were not only men of God, but many of them ministers; men in touch with God, and consequently capable of interpreting the work of God. In the universities the professed scientists of this present day are not scientists. What have they discovered? What contribution have they given to men by their knowledge? Certainly you do not count "The Hall of the Age of Man," by Henry Fairfield Osborne, a contribution, since it is evidently a hypocritical pretense.

Certainly you do not call Charles Darwin a contributor to modern science. His speculation has only succeeded in exciting an endless controversy. Why should you name Conklin or Davenport scientists? All that they have ever done was to mouth over what other men have said; neither has made any discovery! Neither can you add Millikan, since his published discoveries are not yet proved, nor have they received anything like assured acceptance. These men are either open unbelievers or largely advocates of the mechanical theory.

Galileo was an ardent Christian believer; Copernicus, while a Papist, had an unshaken confidence in God and His Word, and was brought up in the house of a priest. Kepler was a ministerial student of such scientific tendencies as to triumph over the priest, and the works of Sir Isaac Newton show that he combined in one man a search for nature's secrets and the discovery of the secrets of revelation; and lastly, Mendel, the devoted monk, who, while about his pastoral duties, checked up many facts and discovered more of the laws of nature than all his boasted scientific brethren combined. Now let it be forever understood that Atheism is the enemy of science, and Faith its father and friend.

### Atheism is the Enemy of Society

God-deniers are not delightful souls! Go where you will throughout the world, when you find them you will not want to abide with them, and it would be difficult for God Himself to brook them.

The first murder that stained the earth with human blood was wrought by a man who refused to recognize the sacrificial atonement as a type of the saving Christ. And when the flood came and wiped the earth with the be-

(Continued on page 9)

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## The Anxious Question

(Continued from page 1)

keeper. And first, I characterize that question as *courteous*. He might have rushed in and said: "Paul and Silas, you vagabonds, are you tearing down this prison? Aren't you satisfied with disturbing the peace of the city by your infamous doctrines, and you are now going to destroy public property? Back with you to your places, you vagabonds!" He said no such thing. The word of four letters, "Sirs!" equivalent to "lords," recognized the majesty and the honor of their mission. Sirs! If a man with a captious spirit tries to find the way to Heaven he will miss it. If a man comes out and pronounces all Christians as hypocrites and the religion of Jesus Christ as a fraud, and asks irritating questions about the mysterious and the inscrutable, saying, "Come, my wise man, explain this and explain that; if this be true how can that be true?"—no such man finds the way to Heaven. The question of the text was decent, courteous, gentlemanly, deferential. Sirs!

### A Practical Question

Again, I characterize this question of the agitated jail-keeper as a *practical question*. He did not ask why God let sin come into the world, he did not ask how Christ could be God and man in the same person, he did not ask the doctrine of the decrees explained or want to know whom Cain married, or what was the cause of the earthquake. His present and everlasting welfare was involved in the question, and was not that practical? But I know multitudes of people who are bothering themselves about the nonessentials of religion. What would you think of a man who should, while discussing the question of the light and heat of the sun, spend his time down in a coal cellar when he might come out and see the one and feel the other? Yet there are multitudes of men who, in discussing the *chemistry of the Gospel*, spend their time down in the dungeon of their unbelief when God all the while stands telling them to come out into the noonday light and warmth of the Sun of righteousness. The question for you to discuss, my brother, is not whether Calvin or Arminius was right, nor whether a handful of water in holy baptism or a baptism is the better, nor whether foreordination and free agency can be harmonized. The practical question for you to discuss, and for me to discuss, is "Where will I spend eternity?"

### A Personal Question

Again, I characterize this question of the agitated jail-keeper as one *personal to himself*. I have no doubt he had many friends and was interested in their welfare. I have no doubt he found that there were persons in that prison who, if the earthquake had destroyed them, would have found their case desperate. He is not questioning about them. The whole weight of his question turns on the pronoun "I." "What shall I do?" Of course, when a man becomes a Christian, he immediately becomes anxious for the salvation of other people; but until that point is reached the most important question is about your own salvation. "What is to be my destiny?" "What are my prospects for the future?" "Where am I going?" "What shall I do?" The trouble is we shuffle the responsibility off upon others. We prophesy a bad end to that inebriate, and terrific exposure to that defaulter, and awful catastrophe to that profligate. We are so busy in weighing other people we forget ourselves to get into the scales. We are so busy watching the poor gardens of other people that we let our own dooryard go to weeds. We are so busy sending off other people into the life-boat that we sink in the wave. We cry "Fire!" because our neighbor's house is burning down and seem to be uninterested that our own house is in the conflagration. Oh, wandering thoughts, disappear today. Blot out this entire audience except yourself. Your sin, is it pardoned? Your death, is it provided for? Your Heaven, is it secured? A mightier earthquake than that

which demolished the Philippian penitentiary will rumble about your ears. The foundations of the earth will give way. The earth by one tremor will fling all the American cities into the dust. Cathedrals and palaces and prisons which have stood for thousands of years will topple like a child's blockhouse. The sea will submerge the land, and the Atlantic and Pacific Oceans above the Alps and the Andes will clap their hands. What, then, will become of me? What then will become of you? I do not wonder at the anxiety of this man of my text, for he was not only anxious about the falling of the prison, but about the falling of a world.

### An Important Question

Again, I characterize this question of the agitated jail-keeper as one of *incomparable importance*. Men are alike, and I suppose he had scores of questions on his mind, but all questions for this world are hushed up, forgotten, annihilated in this one question of the text: "What must I do to be saved?" And have you, my brother, any question of importance compared with that question? Is it a question of business?

Your commonsense tells you that you will soon cease worldly business. You know very well that you will soon pass out of that partnership. You know that beyond a certain point, of all the millions of dollars of goods sold in New York and Brooklyn, you will not handle a yard of cloth, or a pound of sugar, or a penny's worth. After that, if a conflagration should start at Central Park and sweep clear to the Battery, it would not touch you, and would not damage you. If every cashier should abscond and every bank suspend payment, and every insurance company fail, it would not affect you. Oh, how insignificant is business this side the grave in comparison with business on the other side the grave! Have you made any purchases for eternity? Have you any securities that will last forever? Are you jobbing for time when you might be wholesaling for eternity? Is there any question so broad at the base, so overshadowing as the question: "What must I do to be saved?" Or is a domestic question, something about father, or mother, or husband, or wife, or son, or daughter that is the more important question? You know by universal and inexorable law that relation will soon be broken up. Father will be gone, mother will be gone, children will be gone, you will be gone; but after that, the question of the text will begin to harvest its chief gains, or deplore its worst losses, or roll up its mightiest magnitudes, or sweep its vaster circles—the question whether you will take wing and soar, or be chained and drop, whether you shall be built up or pulled down, whether God will be your father or your foe, whether in eternity you will be praising or blaspheming, chanting or groaning, be in a land of light and purity and joy, or in a death that never dies.

Oh, what a question, what an important question! Is there any question that compares with it in importance? What is it now to Napoleon III whether he triumphed or surrendered at Sedan, whether he died at the Tuilleries or Chiselhurst, whether he was emperor or exile? Because he was laid out in the coffin in the dress of a field marshal, did that give him any better chance for the future than if he had been laid out in a plain shroud? What difference will it soon make to you or to me whether in this world we walked or rode, whether we were bowed to or maltreated, whether we were applauded or hissed at, welcomed in, or kicked out, when laying hold of every moment of the future, and burning in every splendor or every grief, and overarching or undergirding all time and all eternity will be the plain, startling, infinite, stupendous question of the text: "What must I do to be saved?"

### A Troubled Question

Again, I characterize this question of the agitated jail-keeper as one crushed out by his mis-

## Youth For Christ Sends Subscriptions

We have a nice letter from W. C. Fulton of the Pittsburgh, Pa., Youth for Christ. He says:

"Dear Brother Rice:

"I received your letter asking for subscriptions to 'THE SWORD' yesterday; and so last night at our Youth for Christ meeting I made the announcement concerning the subscription drive and received the following names. THE SWORD has been a blessing to me, and I am glad that these folks will share the blessings with me. My subscription is a renewal, and all the others are new. May the Lord bless you in your work. By the way, if you are ever passing through the Pittsburgh area, I would like to have you speak at our Youth for Christ. Please remember me if it is ever possible for you to be with us."

"Sincerely,"

(Signed) W. C. Fulton

We are grateful for the twenty-four subscriptions our brother sends. And why should not Youth for Christ get subscriptions for THE SWORD OF THE LORD? They are doing a great work in revival and we have been boosting revival in America for many long years. Youth for Christ generally acknowledge their debt to the soul-winning and revival emphasis of THE SWORD OF THE LORD. They want to see souls saved; they want to see Christians inspired to win souls, so they enjoy THE SWORD OF THE LORD.

Some years ago before Dr. Billy Graham became famous in America, he went to England for some blessed campaigns under the auspices of Youth for Christ. He wrote to tell me how he took three years' back issues of THE SWORD OF THE LORD into the mountains of North Carolina, and spent two weeks with them absorbing them and getting himself inspired and prepared for revival preaching.

Well, we are grateful for our brother to spread THE SWORD OF THE LOR, and we hope that we can accept his invitation sometime to speak in that city.

Pastors and churches, too, and teachers of adult classes and women's missionary societies, should feel a burden to get subscriptions for THE SWORD OF THE LOR. If you are for the soul-winning and revival emphasis, then you will find THE SWORD OF THE LOR backs up the kind of work you believe in.

Those who will use them earnestly to get subscriptions, may have sample copies of THE SWORD OF THE LOR and subscription envelopes for help in getting subscriptions.

fortunes. Because of falling of the penitentiary his occupation was gone. Besides that, the flight of a prisoner was ordinarily the death of the jailer. He was held responsible. If all had gone well, if the prison walls had not shaken down by the earthquake, if the prisoners had all stayed quiet in the stocks, if the morning sunlight had calmly dropped on the jailer's pillow, do you think he would have hurled this red-hot question from his soul into the ear of his apostolic prisoners? Ah, no! you know as well as I do it was the earthquake that roused him up. And it is trouble that starts a great many people to asking the same question. It has been so with a vast multitude of you. Your apparel is not as bright as once it was. Why have you changed the garb? Do you like solferino, and crimson, and purple, as well as once? Yes. But you say: "While I was prospered and happy those colors were accordant with my feelings; now they would be discord to my soul." And so you have plaited up the shadows into your apparel. Oh, the world is a very different place from what it was once for you! Once you said: "Oh, if I could only have it quiet a little while." It is too quiet. Some people say that they would not bring back their departed friends from Heaven even if they had the opportunity. But if you had the opportunity you would bring back your loved ones and soon their feet would be

sounding in the hall, soon their voice would be heard in the family, and the old times would come back just as the festal days of Christmas and Thanksgiving—days gone forever. Oh, it is the earthquake that startled you to asking this question—the earthquake of domestic misfortune. Death is so cruel, so devouring, so relentless, that when it swallows up our loved ones, we must have someone to whom we can carry our torn and bleeding hearts. We need a balsam better than anything that ever exuded from earthly tree to heal the pang of the soul. It is pleasant to have our friends gather around us and tell us how sorry they are, and try to break up the loneliness; but nothing but the hand of Jesus Christ can take the bruised soul and put it in His bosom, hushing it with the lullaby of Heaven. Oh, brother! Oh, sister! The gravestone will never be lifted from your heart until Christ lifts it. Was it not the loss of your friends, or the persecution of your enemies, or the overthrow of your worldly estate—was it not an earthquake that started you out to ask this stupendous question of my text?

### An Urgent Question

Again, I characterize this question of the agitated jail-keeper as *hasty, urgent, and immediate*. He put it on the run. By the light of his torch as he goes to look for the apostles, behold his face, see the startled look and see the earnestness. No one can doubt that the man is in earnest. He must have that question answered before the earth stops rocking, or perhaps he will never have it answered at all. Is that the way, my brother, my sister, you are putting this question? Is it on the run? Is it hasty? Is it urgent? Is it immediate? If it is not, it will not be answered. That is the only kind of question that is answered. It is urgent and the immediate question of the Gospel Christ answers. A great many are asking this question, but they drawl it out, and there is indifference in their manner as if they do not mean it. Make it an urgent question and then you will have it answered before an hour passes, before a minute passes. When a man with all the earnestness of his soul cries out for God he finds Him, and finds Him right away. I swing back the door of the lost world, and if one word might come up, only one word of warning what do you think that word would be? I can imagine what it would be. Only one word. It would come up like the howling of the everlasting storm, that one word: "Now! Now!"

How did those young men miss Heaven? "Oh," they said "we'll wait until we get to mid-life or old age; time enough yet." But the train rushed from the track and their lives were dashed out, or their feet slipped on the icy pavement and their skulls were fractured, or typhoid fever came down and rushed them out of life in delirium. They never saw mid-life. How did those men in mid-life lose their souls? Oh, they were waiting until their business matters were fixed up. They never had an opportunity, a better op-

portunity, than that which was offered to them then, but they procrastinated, they adjourned, they adjourned the case until the bill of costs destroyed the case. Adjourned, and adjourned, and adjourned. Bonds, mortgages, certificates of stock, safety deposits, government securities, are of no use where they are now. How did those old men miss Heaven? "Oh," they said, "we'll put it off until the very last." They put it off. Their hearts were hardened. They tried to pray, but they could not pray. They tried to believe, but they could not believe. They tried to repent, but they could not repent. And the old man leaned heavier and heavier on the staff of old age, heavier and heavier, until the staff broke and he fell headlong.

Oh, are there not in this house today those who are postponing until the last hour attending to the things of the soul? I give it as my opinion that ninety-nine out of the one hundred deathbed repents amount to nothing. Of all the scores of persons mentioned as dying in the Bible, how many do you read of that successfully repented in the last hour? Fifty? No. Forty? No. Thirty? No. Twenty? No. Ten? No. Five? No. One—only one, barely one, as if to demonstrate the fact that there is a bare possibility of repenting in the last hour, was saved. But that is improbable, awfully improbable, terribly improbable. One hundred to one against the man. If, my brother, my sister, you have ever seen a man try to repent in the last hour, you have seen something very sad. I do not know anything on earth so sad as to see a man try to repent on a deathbed. There is not from the moment that life begins to breathe in infancy to the last gasp such an unfavorable, completely unfavorable, hour for repentance as the death hour, the last hour. There are the doctors standing with the medicines. There is the lawyer standing with the half-written will. There is the family in consternation as to what is to become of them. All the bells of eternity ringing the soul out of the body. All the past rising before us and all the future. Angels flying through the room. Devils plotting for the overthrow. Oh, that man is an infinite fool, an infinite fool, who procrastinates to the deathbed his repentance!

### The Question Answered: "Believe on the Lord Jesus Christ, And Thou Shalt Be Saved"

My text does not answer the question. It only asks it, with

(Continued on page 9)

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## The Anxious Question

(Continued from page 8)

deep and importunate earnestness asks it, and, according to the rules of sermonizing, you would say, "Adjourn that to some other time." But I dare not. What are the rules of sermonizing to me when I am after souls? What other time could I have, when perhaps this is the only time? This might be my last time for preaching; this might be your last time for hearing.

After my friend in Philadelphia died, his children gave his church Bible to me and I read it, looked over it with much interest. I saw in the margin, written in lead pencil: "Mr. Talmage said this morning that the most useless thing in all God's universe is that any sinner should perish." I did not remember saying it, but it is true, and I say it now whether I said it then or not: the most useless thing in all God's universe is that any sinner should perish. Twelve gates wide open. Have you not heard how Christ bore our sorrows, and how sympathetic He is with all our woes? Have you not heard how that with all the sorrows of heart and all the agonies of Hell upon Him He cried: "Father, forgive them, they know not what they do"? By His feet blistered on the mountain way—by His back whipped until the skin came off, by His death-couch of four spikes, two for the hands and two for the feet—by His sepulcher, in which for the first time for thirty-three years the cruel world let Him alone—and by the heavens from which He bends in compassion, offering pardon and peace, and life eternal to all your souls, I beg of you put down your all at His feet.

I saw One hanging on a tree  
In agony and blood,  
Who put His languid eyes on me  
As near His cross I stood.  
  
Oh, never till my latest breath,  
Will I forget that look;  
It seemed to charge me with His  
death,  
Though not a word He spoke.

In the troubled times of Scotland, Sir John Cochrane was condemned to death by the king. The death warrant was on the way. Sir John Cochrane was bidding farewell to his daughter Grizelle at the prison door. He said: "Farewell, my darling child, I must die." His daughter said: "No father, you shall not die." "But," he said, "the king is against me, and the law is after me, and the death warrant is on its way, and I must die; do not deceive yourself, my dear child." The daughter said: "Father, you shall not die," as she left the prison gate. At night, on the moors of Scotland, a disguised wayfarer stood waiting for the horseman carrying the mail bags containing the death warrant. The disguised wayfarer, as the horse came by, clutched the bridle and shouted to the rider—to the man who carried the mail bags: "Dismount!" He fell for his arms, and was about to shoot, but the wayfarer jerked him from his saddle and he fell flat. The wayfarer picked up the mail bags, put them on his shoulder and vanished in the darkness, and fourteen days were thus gained for the prisoner's life, during which the father confessor was pleading for the pardon of Sir John Cochrane. The second time the death warrant is on its way. The disguised wayfarer comes along, and asks for a little bread and a little wine, starts on across the moors, and they say: "Poor man, to have to go out such a stormy night; it is dark and you will lose yourself on the moors." "Oh, no," he says, "I will not." He trudged on and stopped amid the brambles and waited for the horseman to come carrying the mail bags containing the death warrant of Sir John Cochrane. The mail carrier spurred on his steed, for he was fearful because of what had occurred on the former journey, when suddenly through the storm and through the darkness there was a flash of firearms and the horse became unmanageable, and as the mail carrier discharged his pistol in response, the horse threw him, and the disguised wayfarer put his foot on the breast of the overthrown rider, and said: "Surrender now!" The mail carrier surrendered his arms, and the disguised wayfarer put upon his shoulders the mail bags, leaped upon the horse, and sped away into the darkness gaining fourteen more days for the poor prisoner, Sir John Cochrane. And before the fourteen days had expired pardon had come from the king. The door of the prison swung open, and Sir John Cochrane was free. One day, when he was standing amid his friends, they congratulating him, the disguised wayfarer appeared at the gate, and he said, "Admit him right away." The disguised wayfarer came in and said: "Here are two letters; read them, sir." Sir John Cochrane read them. They were his two death warrants, and he threw them into the fire. Then said Sir John Cochrane: "To whom am I indebted? Who is this poor wayfarer that saved my life? who is it?" And the wayfarer pulled aside and pulled off the jerkin and the cloak, and the hat, and lo, it was Grizelle, the daughter of Sir John Cochrane. "Gracious heaven!" he cried, "my child, my saviour, my own Grizelle!"

put His wounded and bleeding foot on the overthrown rider. Meanwhile, pardon flashed from the throne, Go free! Open the gate! Strike off the chain! Go free! And today your liberated soul stands in the presence of the disguised wayfarer, and as He pulls off the disguise of robe, you find He is bone of your bone, flesh of your flesh, your brother, your Christ, your pardon, your eternal life. Let all earth and Heaven break forth in praise. Victory through our Lord Jesus Christ!

A guilty, weak, and helpless worm,  
On Thy kind arms I fall;  
Be Thou my strength and righteousness,  
My Jesus and my all.

### Decide For Christ Today

You have read the thrilling sermon by that great pulpit master, T. DeWitt Talmage, a mighty soul winner of other years, founder and editor of *The Christian Herald* and Brooklyn pastor. Now let the editor of THE SWORD beg you to decide for Christ today.

You, too, may ask the question, "What must I do to be saved?" To you the same answer is given from God's inspired Word, "Believe on the Lord Jesus Christ, and thou shalt be saved." If today you will turn to Christ with penitent heart and will depend upon Him to save you, rely upon Him, trust Him, He will forgive your sins and save your soul. Will you do it now, this moment? Will you make that holy decision, give yourself to Christ and accept His pardon, His salvation now?

Below I will place a decision form. If, with honest heart, you will here and now take Christ as your own Saviour, depending upon Him to forgive you your sins and save you, then I beg you to sign the form below. Do it now! Then copy the decision form in a letter and mail it to me, if you will. I will rejoice to know that you have taken Christ. It will encourage me. Then I will write you a letter of encouragement and counsel to help you. God help you to decide it now.

Evangelist John R. Rice, Editor  
THE SWORD OF THE LORD  
Wheaton, Illinois

Dear Brother Rice:

I have read Dr. T. DeWitt Talmage's sermon, "The Anxious Question." I realize that I am a poor lost sinner who needs salvation. I believe that Christ died for my sins and wants to save me. Therefore I here and now believe on the Lord Jesus Christ. I depend upon Him, rely upon Him to forgive my sins and save my soul as He promised. I give Him

## 'Approximate Cause of All Crime'

John C. Doran, former (California) State parole officer, has produced some startlingly important statistics. Mr. Doran, whose mind seems to run toward scientific analysis of criminal situations, has made an exhaustive investigation of the influence of liquor on certain major crimes. After interviewing hundreds of convicts and other criminals both in and out of the State prison, during his several years' occupancy of this important office, he comes up with these figures: seventy-five per cent of the men convicted of robbery committed their crimes while fortified with liquor. Eighty-six per cent of those who issued worthless checks were also under the influence of liquor and cashed most of their checks in liquor bars. Ninety-eight per cent of men convicted of sex crimes committed their crimes while under the influence of liquor. Mr. Doran states, "In the light of the findings that have resulted from these investigations, I am convinced that liquor is the approximate cause of all crime." When men like John C. Doran begin thus to speak, it is time the pulpit began to produce something akin to a reliable echo.—Reprinted from *The National Voice*.

## Heresies Exposed

(Continued from page 7)

som of destruction, it was that it might rid it also of skeptics and atheists—men who had forgotten and denied God.

There has been a stir recently in the circles of education and religion over the wave of suicide sweeping our colleges, and outstanding men have been discussing methods of abating this blot upon civilization. The solution of the problem is not far to seek. When the schools stop teaching an atheistic philosophy, the fruits thereof will not be so openly found, and those fruits are degradation, degradation and death.

God-deniers are usually men of reprobate morals. You will seldom find a man who combines in one and the same person the philosophy of atheism and a course of upright moral conduct. "The American Association for the Advancement of Atheism" declares that they "will undertake to abrogate all laws for enforcing Christian morals." Later they add they wish to better civilization by "operating as a wrecking company."

That is what atheism has ever been—an enemy of Christian morals, "a wrecking company," indeed! Had others charged them with this, they would, undoubtedly, have repudiated the charge; but now that they have asserted their purpose, they can hardly complain. Intelligent and thoughtful men will remind them that they are running true to form. The history they make will of necessity be of a sort which atheism has known through all the centuries.

The love of sin is the individual's lowest estate. There are many unfortunate men and weak women who fall into sin, but who positively loath the same. The adversary's trap takes them; his pitfalls catch them, but they uniformly grieve over their weakness, regret their folly, and plead with God for recovering favor. But Paul says in this text that they come to the point where they not only give themselves up to uncleanness through lust, where they not only change the truth of God into a lie, worshipping the creature rather than the Creator, where they not only offend against God, but even against nature itself, being filled with all unrighteousness, but where they actually have pleasure in them that do evil.

That is the character of infidels! "The American Association for the Advancement of Atheism" deliberately publish their pleasure in them that do evil, and express the hope that "one representative from their camp may undo the work of a score of missionaries," and that "a few thousand dollars spent in the circulation" of their infamous literature may "offset millions spent by the churches."

The drunkard is not the lowest man; the man who takes pleasure in making other drunkards, is lower still. The harlot is not the lowest of women, but the woman who takes pleasure in teaching her sister harlotry is taking the last plunge toward the pit. The grieved doubter is not necessarily damned, but the man who destroys the faith of his friends and the professor whose teaching wrecks the confidence of students—such are allies of Satan himself!

### Atheism is the Enemy of the State

Civilization has not been the product of atheism. We challenge

my heart forever! By His grace I will claim Him openly as my Saviour and set out to live for Him.

Name \_\_\_\_\_

Address \_\_\_\_\_

(The above sermon was taken from the *Great Pulpit Masters*, Volume 7, T. DeWitt Talmage's sermons, published by Fleming Revell and used by their kind permission. The book of twenty-one great sermons, 254 pages, may be ordered from Sword of the Lord Publishers or your book dealer for \$2.25.)

"The American Association for the Advancement of Atheism," or any other advocate of this God-denying, soul-destroying doctrine, to show one instance in which their philosophy has built a State, or a single instance in which they have made anything but an evil contribution to the same. In view of this fact is it not amazing to find many school-men—set in positions of opportunity and responsibility—stealthily poisoning the minds of the young? "The American Association for the Advancement of Atheism" is quoted in the following:

"Dr. Irwin Erdman, of Columbia University, teaches his students that 'man is a mere accident,' that 'immortality is a sheer illusion,' and that 'there is practically no evidence for the existence of God.'

"Everett Dean Martin, Director of Cooper Union in New York City, has the largest class in philosophy in the world. He teaches his students that 'religion is primarily a defense mechanism,' subjective in its organism.

"Professor John B. Watson, of Johns Hopkins, teaches that 'freedom of the will has been knocked into a cocked hat,' and that 'soul-consciousness, God, and immortality, are merely mistakes of the older psychology.'

All across this continent textbooks are filled with their vicious work, going under the name of Science, which is being compelled to carry the straining burden of such statements, and society already feeling the consequences of the same, is but reaping the first-fruits of a bitterer harvest that is sure to come.

Witness France and her plunge into atheism and the reign of terror that followed; or, take Russia and her present debauch of infidelity, and the natural disgrace coming in consequence.

Civilization has ever been the product of religion, and false religion will produce poor civilization. Heathen countries have illustrated this; yet even their religion is helpful, and the wild superstition has proven more beneficial than the most balanced atheism that ever voiced itself. If you want to know what the condition of any state or nation is, find out what its religion is, and you can readily determine; it is as unerring as the electric needle!

The world has suffered much from religion; Paul charged the people of Athens with being "too religious." Yet perhaps it can be said with absolute candor that none of these are so detrimental to society, so harmful to the state and so destructive to national life, as atheism or "no religion." Christianity has produced the highest known civilization.

There is not an ennobling influence known to humanity that is not the emphasized product of Christianity. There is not a desirable institution existing with any peoples that has not been fostered and favored by the Christian faith. There is not a philosophy that tends to the social, political and spiritual uplift of mankind that may not be found better phrased in the Bible than unbelieving men have ever expressed the same. The Christian faith, with its one and true God and its wondrous and true Book, has brought to the world more light and has given to living men more happiness than all the philosophies of unbelieving men combined; and the crime of the ages is not the murder of individuals, now characterizing and cursing modern society, but it is the sinister, devilish, damnable doctrine, now lurking in the halls of every university in the land and of all civilized lands, and seeking by smooth speech and in the name of "Science," falsely so-called, to destroy the faith of men in God and in His Son, Jesus Christ, and in His revealed Will, the Scriptures!

(From the book *HERESIES EXPOSED*, compiled by William C. Irvine. Published by Loizeaux Brothers, Inc. New York 10, N. Y. Used by permission. This 225 page book may be ordered from SWORD OF THE LORD PUBLISHERS, Wheaton, Illinois. Clothbound, \$2.00, paper, 75c.)

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# Brazil Honours the Book

By David Glass



Over recent years Brazil has become the most progressive missionary field in the world. From all parts of the country comes news of new churches, great campaigns, remarkable progress. In the modern interior city of Belo Horizonte, an intensive campaign was held in November in which all the evangelical churches took part. Attendance at the early morning prayer meetings was nearly 500 sometimes, and open-air gatherings were held with crowds of 3,000 and 4,000 listening. Nearly 500 men and women made a public decision of accepting Christ as Saviour, and the whole city was shaken.

Never in its history has Brazil imported so many Bibles as this year. The Bible House in Rio has been stocked to overflowing, and has been hard-pressed getting boxes and boxes of Scriptures out to all corners of the country, as fast as they come in. Tens of thousands of Bibles have gone out over the past few weeks.

And now it falls to Brazil to be the first country in the world to issue a postal stamp honouring the Bible, and commemorating Bible Day, on December 9. How the Catholic Church will react to this has yet to be seen, but it is certainly a courageous step on the part of the head of the Post Office, Colonel Adacto de Melo, who is an army officer and a Christian. The impact of this special stamp will be felt throughout the whole country, and many are the small congregations and churches in the interior which will be encouraged and strengthened by this moral support; many will be those who will be stirred to read the Book, and the hands of others will be

made strong as they carry the Word of God into unreached homes and hearts. It is cause indeed for praise and thanksgiving, and a clear indication of the need and opportunity of this field white unto harvest.

(Previous to the issue of the stamp, a group of evangelicals in the city of Rio arranged a luncheon in honor of the Postmaster General, and there he made a strongly evangelical speech, describing how he had come to love the Bible in early youth. He then stated that he intended to issue this special stamp, the design of which is based on a poster published by the Brazil Bible Society at the time of its inauguration as a full member of the United Bible Societies in 1948.—Ed.) (From South America)

## Further Facts

I appreciate a letter from Missionary Frederick C. Glass, sending the pages from the magazine, *South America*. The editor of *South America* and writers indicate that there is a phenomenal growth of evangelical churches throughout Brazil. This great Catholic country is hearing the Gospel and experts estimate that the whole Protestant population of Brazil has reached two million people, or about one in every twenty-five inhabitants.

Missionary Frederick C. Glass writes:

"What a strange thing it is that the only country to issue a postage stamp honouring the Bible is the Catholic land of Brazil. But the Postmaster of the Republic is a sincere believer. The effect has been tremendous, especially in Roman circles, but it must have been issued with the President's knowledge and consent; and he was once a Protestant, and may be now, for all I know. It aroused great interest in the Bible everywhere, and the circulation of same has greatly increased in consequence, for the book thus has official status. Two hands hold the book over Brazil and the words say, 'The day of the Bible.'"

## Water for the Thirsty

(Continued from page 1)

have tasted of the Passover Lamb but didn't eat of the unleavened bread. But Jesus said, "I am come that ye might have life, and that ye might have it more abundantly." There are so many Christians who have had the life but haven't had it more abundantly. Now the water means the abundant life.

### The Water of Salvation

There are three simple meanings here. First, this woman at the well of Sychar said, "Well, Jesus, it is a strange thing that you a Jew ask a drink of me, a woman of Samaria."

Jesus said, "The reason I asked for this water is that I have water, too. And it is better than that from Jacob's well. If you drink of it, you will never thirst any more."

She said, "Sir, give me this water."

Jesus said, "Go, call your husband."

"I don't have a husband. I am a maiden lady!"

Jesus answered, "Yes, I know You have been married five times, (and that's too many!) yet you are now living with a man in sin!"

She said, "Sir, I perceive you are a prophet"; and she tried to argue. But then the Saviour won her to Himself when He told her He was the Messiah. And she went away with a fountain of water. Jesus gave her water that was not in the well. She took it and spread it all over town for other thirsty people.

Now the water of salvation—it is wonderful that Jesus Christ can give the cup of salvation to the thirsty. In fact, salvation is often spoken of as water. "With joy we shall draw water from the wells of salvation," the psalmist says. David said, "What shall I

render to the Lord for all his benefits? I will take the cup of salvation..." Salvation is pictured as a cup of life-saving water to a dying, thirsty soul. And every sinner in the world may have it.

I want you to get this simple lesson about salvation. First of all, anybody who is thirsty may drink. "And let him that is athirst, come. And whosoever will, let him take of the water of life freely." It is a wonderful thing that anybody who wants to be saved can be saved. I have heard good men say, I have heard people tell tales about how somebody wanted to be saved and begged God to save them, cried and prayed, but God wouldn't ever do it. The trouble with them is that they have a different God than the One I have. The God I preach about is anxious to save sinners. Anybody who is thirsty can find the water. Don't misunderstand me. I don't say that there is not dreadful danger of people committing the unpardonable sin. But that hasn't changed God, that He doesn't have the water. That doesn't change the well. That just changes the man's thirst. He is not thirsty for water and he will never drink, when a man commits the unpardonable sin. I thank God that anybody who will may drink. Ah, the thirsty! Isn't it wonderful that a benevolent God, a loving Saviour, has so abundantly provided a fountain from which one may drink and drink and never thirst again. Praise the Lord! We must tell people that.

### Satisfaction for Every Need in Christ

There is a second lesson in this that I do not want us to for-

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get and it is much more important for us who are here today. This Scripture promises "... shall never thirst again." There is a little chorus.

"I'm feasting on the living Bread; I'm drinking at the Fountainhead. And whoso drinketh Jesus said, Shall never thirst again.

What! Never thirst again.

No! Never thirst again.

What! Never thirst again.

No! Never thirst again.

For whoso drinketh Jesus said, Shall never, never thirst again."

Too many Christians have never drunk deep enough to satisfy. Are you thirsty and trying to fill up your needs with all these other things? What's the trouble? My Baptist friends in this area, my Methodist friends, in many cases you can't tell the difference between an atheist and a Baptist deacon. They stink alike. They smell just alike so much of the time. You can't tell the difference between a good old Methodist steward and somebody else who is an agnostic or a Buddhist or an infidel Jew. They belong to the same lodge. They take the same bloody oaths that are forbidden in the Bible. What's the matter? I'll tell you. It is not just on the negative side. The real trouble is that they have never drunk deep enough. I didn't say they weren't saved. I know that I was saved when I joined the lodge. I was a preacher before Dr. L. R. Scarborough in the Southwestern Baptist Seminary pressed on me the duty of giving up the picture shows. I don't say you are not saved. I just say you haven't drunk at the well as deep as you ought, for Jesus said, "He that drinketh of the water that I shall give him shall never thirst."

Notice this poor woman at the well of Sychar. Do you know what was wrong with that woman?

She wasn't happy. She wasn't satisfied. She had tried one husband. He didn't make her happy. As she got ready for the wedding, I can imagine the joy of her heart as she thought,

"Now somebody loves me. Somebody is going to take care of me and be good to me."

It may be that she put on the virgin white wedding dress. It may be that she fixed orange blossoms in her hair. She nursed that engagement ring; and looked at the place for the wedding ring and rejoiced. But it didn't pan out.

You know, this world never pans out. We Christians had just as well settle this. Thank God for

giving me a good wife, for good children. Thank God, I enjoy good health; I enjoy games; I enjoy food; I enjoy rest. I am rather a normal man. I played college football. I like games. I like young people. I like sports. I have a good time. I like to eat—I think people ought to. God went to all the trouble to make so many wonderful, good things. I think it is irreligious, I think it is a sin and a shame for anybody not to like good food. These grumblers and murmurers have raised up children who don't like this, don't want that. That is a sin. Christians ought to enjoy the good things God provided. But we had just as well get it settled, that the things of this world never will, they never did, they never can satisfy the hunger of the human heart.

You may say, "I'm going to marry the prettiest girl, the sweetest and the best. She will make life a heaven for me. She won't do anything of the kind.

You have to go deeper than that to get heaven in your soul. You have to drink at the fountain of

Jesus Christ. Jesus said to this woman who had been married five times and never did find any happiness, "You can't find it drinking from that cup. I'll give you a drink, and you will never thirst again."

The trouble with so many of our worldly Christians is that they are trying to find satisfaction where nobody ever does find it.

You are going to have to find that in Jesus Christ. A lot of you preachers get along fine until your wife dies. Sometimes I have known a preacher's wife to die, then he is thrown for a loop. He can't get on his feet any more. Well, Paul and Silas just went without wives. Paul and Silas could be beaten up, put in jail, feed fast in the stocks, sing praises unto God, pray the jail down and get the jailor converted. They had something a lot of people don't have. They drank deeper. Christians ought to find satisfaction in Jesus Christ, in the fullness of the Spirit of God.

Do you want comfort? Jesus said, "The Comforter will come." Do you want peace? "Oh, if I just had a little peace!" I will tell you how to have peace. Jesus said, "My peace I give unto you. Not as the world giveth... Let not your heart be troubled, neither let it be afraid." You know, you need to drink deeper.

I am talking about the complete satisfaction and rest of soul brought by the Spirit of God. All these Scriptures are about the Holy Spirit. It is the Holy Spirit who saves and regenerates. But primarily here the application is to the Christian who can so drink. And Jesus Christ can give you the comfort of the Spirit that will satisfy every longing of the human heart.

We sing, "He saves, He keeps, He satisfies." Well, He may save and He may keep, but He doesn't satisfy a lot of you because you are running after everything else in the world.

I talked to a girl, a missionary who had spent one mission term in Africa, and was home on sabbatical leave. She wrote me a long letter, and asked, "What can I do? Why doesn't God answer my prayers?" Every woman was made to be a wife and mother. Every woman was made to nurse babies at her breasts. Every woman was made to be the wife of a good man. She had the natural heart-hunger of a girl—no husband, no home; her mother and father now getting old and dying; she off in a strange land. She ministered to others. She knew a little of what Paul knew, of what every all-out Christian, every real soul winner, knows. Paul said, "I'm weak; you are strong. I'm poor; you are rich." He said, "You are respectable. Everybody thinks you are wonderful. I'm the offspring of the world." And in some ways we have to be that. If we have the power of God, we have to take the reproach of Christ, the loneliness of Christ.

But listen; it is a sad business taking the loneliness and the reproach of Christ, and not having the fullness of Christ. You ought to have that, too. So Jesus said to the woman, "You can drink. You can drink of the water that I will give you, and you will never thirst again."

Let me urge Christians to drink deeply, deeply, and be satisfied with Christ and never thirst again. I'm not talking about salvation. I'm talking about such a gift of the comfort and peace and control of the blessed Holy Spirit that your heart will be always satisfied!

When I was a boy an old country doctor took me with him on his visits. He loved to have me because I would jump out and open the gates for him. He would give me his philosophy of life. Lots of things I learned from old Doctor King.

One day in the fall, there was a cold rain. We went out in his buggy. I said, "It's a pretty bad day, isn't it?" He said, "No John. It's not a bad day. It's just a good wet day. There are some very nice wet days, and some very nice sunny days. They are all good days. God made all of them. This is the day that the Lord hath made. We will rejoice and be glad in it."

Bless God for Paul who could

say, "I can do all things through Christ..." now listen, this is what he is talking about, "... who strengtheneth me," who pours in His strength. Paul says, "I don't run dry. I am just connected up so I have a well of water in me all the time; and it never runs dry." "I can!" This "I can't" kind of Christianity isn't the kind Paul had. He had the "I can" kind.

I wonder, have you found real satisfaction? Can you have satisfaction if a loved one has gone? Can you have satisfaction when you lose your job? Can you have satisfaction if your health is gone? Can you have satisfaction when your friends leave you? Can you have satisfaction when the things all the world thinks matter are gone? Can you still say, "But thank God, I'm resting in Christ, soul rest! Never thirsty! Never thirsty?"

"I beg you in Jesus' name to get thirsty enough to wait on God and say, "I am going to satisfy my soul with the fullness of God, not with the world. I will satisfy my soul with the rest and comfort of the Spirit of God that Jesus gives those who are really thirsty." Drink, oh, drink, deep, and never thirst again!

### Soul-Winning Power For Thirsty Christians

Then there is a third meaning here. In John 7:37-39, Jesus said:

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"

Oh, a fountain of water! You know, Christian service can be hard. I know some preachers who have to take a month's vacation away from preaching. A thirty-minute sermon Sunday morning, and thirty or thirty-five minutes Sunday night, and a twenty-minute prayer meeting talk—it just nearly kills them. They have to take a month's vacation. I know preachers who have nervous breakdowns preaching—pumping, pumping, pumping, to get a little water. They wear themselves out. That ought not to be the way. It ought to be an artesian well that just flows all the time.

Good Dr. McConnell, a dear good man, and my good friend, said in the *Baptist Standard* some years ago, "No man ought to preach over thirty-five minutes." Well, I have heard men who ought not to preach over fifteen minutes. If I couldn't get any more out to bless anybody more than that—a little trickle of rusty water and pumping as hard as you do—well, I would just quit, too. Everybody else would be glad you did. It is not a question of how long—it is a question of how much water you are getting. That is the point. It is a question of whether the fountain is really flowing.

Not long ago as I sat in my office, and looked at the shelf of my fifty-odd books and pamphlets, I felt led to thank God that the fountain has not run dry. I have about six other books in preparation. If I could just find time, if I just had enough time, I could get a book done a week. I mean I have the stuff for it. The Bible is full of it all the time; and God just tells me more.

Oh, it's wonderful to have an artesian well instead of a poor old dry hole and you have to pump and pump! Here is the old thing; you have to prime the pump until you hear it sucking and you don't get much. That is the way lots of us Christians, lots of us preachers, lots of us personal workers, are. It ought not to be hard to preach. It ought not to be hard to testify. Do you ever have to make yourself say, "I'm going to win more souls. I'm going to talk to people"? I would get myself by the scruff of the neck and shake myself and say, "You good-for-nothing, if you are going to be a good Christian, you have got to win souls." That is, I would do that if I did not have something in there just running over that tells people anything!

With old Jeremiah it was the (Continued on page 11)

## Water for the Thirsty

(Continued from page 10)

other way. Jeremiah said, "This sitting in jail and starving to death and getting reproached for it—! I'm going to quit preaching." But Jeremiah, wait a minute! There was a fire in his soul. When he tried to shut up, he nearly burst. He said, "I was weary with forbearing and I could not contain." He just had to preach.

Paul said, "Woe is me if I preach not the gospel." Paul said, "If I do it willingly, I will get a reward. But if I don't do it willingly, I've got it in me, I've got it laid on me, I've got a dispensation of the Gospel turned over to me. I'm going to have to do it." O God, make us artesian wells! O God, give us the floodtides, make us wells of water!

Let me say this. I'm always pleased if my preaching can be suggestive to other preachers. I'm pleased if preachers find something helpful in my sermons. That

is all right. Every preacher has to learn to preach. Every preacher has to learn something from other people. That is all right. But let me say a very serious word. I would be very sad if any preacher preached my sermons and did not get any good digging done for himself. I would be very sad if any preacher preached my sermons because he was too lazy to go to the Bible and wait on God, dig down to where the spring is, uncover it and let the water bubble out. Do you see what I mean? Everybody uses somebody's material. That is all right. But, oh, I tell you this: I would sure be sad if I didn't have the fountain myself. And you can have. "I will pour water on him that is thirsty, and floods upon the dry ground; I will pour my spirit upon thy seed, and my blessing upon thine offspring."

If God's people want to, they can have the fullness of power. Every preacher can have his own fountain, his own artesian well to irrigate all the land he can cultivate. Floods of water! Floods of water! God give us a floodtide!

Christian, let me ask you: Do you know what it is, this water flowing out, flowing out?

Will you forgive another personal illustration? By God's grace, He has helped me to win many souls. I have often been surprised at the souls that were saved, it seemed, incidentally. People were saved, it seemed, almost accidentally. Listen! If it has got to depend on how much willpower you have, how much drive you have, how much energy you have, then you won't get as many saved as you ought. But if there is a water just flowing, flowing, and flowing, it will run over out at the windmill, and make a stream down there through the garden and keep things growing that you didn't know about.

A great crowd gathered for a night service in a big open-air revival in Sherman, Texas. As I walked down the aisle, I felt suddenly impressed to put my hand on a man's shoulder and ask, "Are you a Christian?"

"Well, no, I'm not."

I said, "You ought to be ashamed of yourself. A man with a family and going to Hell because he turned down Jesus Christ!" I walked on.

In two years I went back to Sherman, Texas. That man met me and said, "You nearly killed me. I couldn't get away from it. I wasn't saved that night, but I was so convicted I got to where I couldn't rest. You're not a Christian. You ought to be ashamed of yourself." And I turned to the Lord.

Listen! For a Christian it ought to be just as natural to get people saved as it is to turn on the

## THE SWORD OF THE LORD

sprinkler system and grow grass. It ought to be just as natural to get people saved, if the fullness of God is upon you, as it is that the rain from Heaven comes, for this is from Heaven.

So I cry, "O God, give us the pouring out of the Holy Spirit." We don't need to be barren and unfruitful. Oh, all the machinery, all the pumping, all the shining of the chrome on the pump, all the organization, all the water boy and the superintendent and the oiler and the assistant oiler, and the chairman of the society of auxiliary oilers (the ladies)—all the working that everybody does to get a little water out! God help us to get down and find the bubbling source of water in the well and let it flow, let it flow!

I wish I could tell people how to preach. I wish somebody could tell me how to preach. But I know one thing: you are going to have to have it in you before it comes out. What you had better do is to find the well of water and drink deep yourself until you nearly burst—and just let it flow!

I preached in a campaign on the north side of Minneapolis a good many years ago, the first such campaign to be held in Minneapolis. (By the way, in a good many cities of America, I held the first city-wide campaign in thirty years—Cleveland, Ohio, Buffalo, Seattle, Minneapolis, Winston-Salem, Dayton, Ohio, and a good many others. Then God used other men there later.) I was going to say that in Minneapolis one night I preached, and I was so borne away that I forgot my outline. It was a new sermon, but I was so blessed that if you had cut my suspenders, I think I would have gone on to Heaven! But it made clear what Dr. Richard Clearwaters said to me after the meeting: "You were playing by ear tonight, weren't you?" Do you know what he meant? I didn't have to follow my notes. Anybody who doesn't have a musical ear can't sing anyhow. You may learn to read music, but you can't sing if you don't have a musical ear. Then, blessed God, it is a wonderful thing to have this in you so it has got to come out. And if you don't get the fullness of the Spirit, the floodtides of God's power, all your homiletics, and your firstly and secondly and thirdly and your peroration and illustrations won't do much good. O God, for the well, for the flowing well, the artesian well!

### Water for Everybody Around You!

"He that believeth on me, as the scripture saith, out of his belly shall flow rivers of living water." Jesus said to the woman at the well, "He that drinketh of the water that I shall give him shall never thirst, but it shall be in him a well of water springing up into everlasting life."

She said, "All right, give me this water."

Jesus said, "Go get your husband, then."

Here is a wonderful lesson. I know He knew she didn't have a husband, but here is a wonderful lesson. If anybody gets this water, there is going to be enough for the whole family. If anybody gets this water, there is going to be enough for everybody else. Get ready to channel it out to somebody else!

So the woman says, "O.K. You caught up with me. I don't have any husband. But I tell you what I'll do. I'll carry water all over town." So she ran. She left that waterpot of Jacob's well water. That is not the best kind of water. She ran. You know, I like for anybody who is going to serve the Lord to run at it. I like them to gather up their skirts and hike. She ran and told the men, "Come see a man who told me everything I ever did." I know she exaggerated, but I will forgive her. In the first place, she was a woman! And another thing, you can hardly exaggerate what Jesus does for you. She said, "Come and see," and they came. Jesus, who couldn't get Peter and James and John to get their mind off their hamburgers or their hot dogs or their barbecues and the Kosher dill pickles, got this woman. He got the whole town when He got her.

Oh, if the Lord ever gets you

## What Have You Suffered?

I saw in a dream that I was in the Celestial City—though when and how I got there I could not tell. I was one of a great multitude which no man could number, from all countries and peoples and times and ages. Some how I found that the saint who stood next to me had been in heaven more than 1860 years.

"Who are you?" I said to him. (We both spoke the language of heavenly Canaan, so that I understood him and he me.)

"I," said he, "was a Roman Christian; I lived in the days of the Apostle Paul. I was one of those who died in Nero's persecutions. I was covered with pitch and fastened to a stake and set on fire to light up Nero's gardens."

"How awful!" I exclaimed.

"No," he said "I was glad to do something for Jesus. He died on the cross for me."

The man on the other side then spoke: "I have been in heaven only a few hundred years. I came from an island in the South Seas, Erromanga. John Williams, a missionary, came and told me about Jesus, and I too learned to love Him. My fellow-countrymen

killed the missionary, and they caught and bound me. I was beaten until I fainted and they thought I was dead, but I revived. The next day they knocked me on the head, cooked me, and ate me."

"How terrible!" I said.

"No," he answered, "I was glad to die as a Christian. You see the missionaries had told me that Jesus was scourged and crowned with thorns for me."

Then they both turned to me and said, "What did you suffer for Him? Or did you sell what you had for the money which sent men like John Williams to tell the heathen about Jesus?"

And I was speechless. And while they both were looking at me with sorrowful eyes, I awoke, and it was a dream! But I lay on my soft bed awake for hours, thinking of the money I had wasted on my own pleasures; of my extra clothing, and costly car, and many luxuries; and I realized that I did not know what the words of Jesus meant: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me."

### Presbyterian Survey

ahead and get the well flowing. Here He said, "...him that is thirsty." The fullness of the Spirit is for whom? For the thirsty.

What is the great requirement? Somebody says, "Prayer." Yes, I think so. But I am not talking about the words of prayer. Somebody says, "Keep on praying." Yes, I think so; but I don't think that is enough. A Pharisee could pray seventeen days and not get anything if his heart didn't cry out to God. What God really wants is somebody that wants Him. Oh, why don't you make up your mind that you are not going to preach in your own power!

David said in one of the Psalms, "I shall be anointed with fresh oil." Oil there means the same in that verse as water does in this other one—the power of the Holy Spirit. Oh, a fresh anointing! Oh, a new pouring out of the Holy Ghost!

Sombody says, "I got my baptism back there at such and such a time." Well, I got mine this morning and yesterday; I am going to get one tomorrow, when I need it. What we need, what everybody needs is to come for a fresh anointing, a fresh-flowing well. There are plenty of hungry people, plenty of thirsty people, if we really have the wonderful water.

"I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring."

Did you notice that you can't get this without your seed getting it? You can't get this without your children getting it. You can't get this without other people in Sychar getting it. I'm not talking now about salvation. Salvation—why brother, you just got a sip! There is enough for everybody in town; go ahead and drink it. Go

But who is it for? Thirsty people, thirsty people, thirsty people! Do you really want the fullness of God? Do you want the power of the Holy Spirit? If so, then set out to wait on God and pay God's price to have the power.

In 1930 Mrs. Rice and I went to Peacock, Texas, for a revival campaign at the First Baptist Church. The little town was in the grip of a terrible drought. You people don't know anything about drought down here in Mississippi. You people don't know what rain means here. You have it lots of times. You have it when you don't want it. You look on it as bad. In lots of the world rain is a symbol of discouragement, dreariness.

(Continued on page 12)

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Someone paid for a subscription to THE SWORD OF THE LORD to go to the state prison of the state of Utah, at Draper, Utah, last year. Mrs. Allan MacMullen, our circulation manager, wrote to the librarian asking if they would like to receive THE SWORD OF THE LORD further. The following most courteous letter came from the chaplain, Rt. Rev. Monsignor J. P. Moreton, chaplain of the prison.

"Dear Mrs. MacMullen:

"This is to acknowledge receipt of your letter of April 30th with reference to subscriptions to your fine paper.

"I assure you that THE SWORD OF THE LORD receives fine response in our Institution and immediately upon receipt of the same, it is placed in the Library of the Institution for the use of the entire inmate population.

"Inasmuch as the Institution does not have a budgetary allowance for the Library, I would appreciate it very much if you would send us four gift subscriptions. I assure you that your kindness in the past in this respect is very much appreciated by myself and the entire inmate population.

"With all good wishes for your continued success, I remain,

"Sincerely yours,"  
(signed) RT. REV. MSGR.  
J. P. MORETON  
Chaplain  
Director of Library

We are deeply grateful that this Catholic chaplain finds THE SWORD OF THE LORD useful in the state prison and that it really receives a fine response. We have entered four gift subscriptions, as requested.

From all over the world, from America and from foreign countries, come letters similar to this letter from the kindly chaplain. In answer to such requests we gladly send THE SWORD OF THE LORD to foreign missionaries, to home missionaries, to schools, prisons, to native pastors in many countries which do not allow money to be sent to the United States. This includes nearly a thousand native pastors in Japan who read English, many native workers in the Philippine Islands, in England, in Portugal, in India and Africa. THE SWORD OF THE LORD in many a penitentiary is passed from reader to reader until it is worn out and the same is true in veteran's hospitals, in t.b. sanatoriums, schools, and homes for the aged.

Who would pay for the four subscriptions to the Utah State Prison? We frequently hear from prisoners who have found Christ through THE SWORD OF THE LORD and other Sword literature. If you would help in this needy mission work, I suggest that you send an offering to our Ministers and Missionary Subscription Fund and help keep the work going. Address, The Sword of the Lord, Wheaton, Illinois. Is not this a real mission work deserving of your support and prayers?

## Water for the Thirsty

(Continued from page 11)

ness. Out there it wasn't. In that country they only had anywhere from fifteen inches to twenty-two inches in a year's time. You could rarely raise corn anyhow. But if you didn't get that much you couldn't raise much of anything else. I remember when it used to cloud up, my Dad would say, "I just hope it comes a gully-washer."

We went out to Peacock. As we drove along and drew near that town, the terrible drought was evident. The ground was cracked open, with cracks five or six inches wide and down ten or fifteen feet into the ground, wide, dried up and cracked. The ground was bare in that West Texas land, and the grass was brown and trampled with the dirt and the bare soil there. We would ride along; yonder was a terrible stink. We would find an old cow lying dead and swollen, stretched with legs apart. We passed farmhouses and found boards nailed over the windows. People had packed up and gone away. We found people shipping drinking water even into the town in railroad tank cars. Terrible drought! I got to town and I thought, "O God, that is a symbol of a spiritual drought." And I told my wife, "If God will bless us and people get concerned and people begin to really want to please God so He can afford to bless, I'm going to call a prayer meeting and pray for rain."

Well, the people were hungry-hearted. They had really been worked over by the chastening hand of God. So I said one night, "Do you want to stay and pray with me for rain? We'll ask God to send a great rain. Do you feel like that?" Many did. We gathered down around the altar in that Baptist Tabernacle, of the First Baptist Church, and prayed. I said, "Let's make it definite. If God doesn't send rain in twenty-four hours, it is not the rain we are asking for. It will be just natural when it does come, that's all. But if God is going to do it, an intervention of divine mercy in answer to the prayer of His people, it must be in twenty-four hours." And we went away after praying till eleven.

The next morning at ten we had a service and prayed again. We said, "If it doesn't come by to-night by ten o'clock or so, it is

not the rain we are praying for." The sun beat down pitilessly that noonday as we went home; not a sign of rain. My wife said, "I've got to wash some clothes for my babies whether it rains or not." A lady had said she would lend us a tub. And Grace, our eldest daughter, five years old then, went over to the neighbor's place to borrow the tub to bring to the little place where we had rooms. As she started back, the wind began to whip up from the southeast and the tub blew out of her hands and went bouncing across the prairies. The little girl fell down. Mrs. Rice had to go and rescue her little girl and the tub. Clouds, black clouds, began to boil down here and there. The wind freshened into a gale. Then there was a cloudburst of rain. Oh, what a rain! It blew the Baptist Tabernacle off the blocks. Downtown a bunch of men were saying, "That fool preacher, that young beginner! Why, the wind's not right, the moon's not right for rain. You're not going to have any rain. That may work in east Texas; it won't work out here," they said. And while that whole bunch of cussers and tobacco-chewers and spitters were down there in the store, the front plate glass windows blew in and the rain poured in and they had to climb on the counters. As if God had taken a rope and taken a radius just five miles around—it rained in that town and five miles out. We had a service that night. Nobody came in cars. The roads were so muddy they couldn't get there in cars. They hitched up teams to the wagons and old buggies or hacks, or came on horseback, or put on rubber boots and waded through the mud. The Baptist Tabernacle was off the blocks, so we borrowed the Methodist Church and filled it up. People sat in the windows. I preached on "A God Who Answers Prayer."

Oh, listen to me! Heaven is open. The windows of Heaven are open. God is ready to hear your prayers. He gives water to the thirsty. Is your life thirsty? Are you dry, I wonder?

With our heads bowed, I wonder how many people here will say, "I want to confess I'm saved but I don't have the fullness of joy and peace and satisfaction that I ought to have? I wonder how

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many find yourself thirsty inside; I'm not talking about outside. I'm not saying you get drunk. I'm not saying you quit your husband or wife. But how many people say, "There has been a deep dissatisfaction, an unrest in my heart that ought to be satisfied. I want the blessed Spirit of God to satisfy my soul completely. I want to be satisfied?" "He that drinketh of the water that I shall give him shall never thirst." How many will say, "I want to know the Holy Spirit so intimately that His rest of soul, His comfort, His peace will satisfy me all the time"? Will you admit some unrest and admit your need by lifting your hand? I am talking about satisfaction. May God speak to our hearts.

Dear Lord, Thou knowest our hearts. O God, how we dishonor our profession when we seek in our hearts, and if we don't outwardly seek it, our hearts cry out for some of the things that other people have. We didn't go to the true Fountain so that we will never, never thirst. Oh, teach us to walk in the fullness of the Spirit, in the rest of soul Jesus promised. Teach us, Lord, today. Amen.

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